



Reproduction of a mural on wall at Chichén Itzá,
Yucatán, Mexico, depicting dark and light peoples.

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JULY 1955

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EXPLORING THE Universe

by Dr. Franklin S. Harris, Jr.

AVERAGE length of life in the United States is now 68.5 years, a gain of nearly four years in the last decade according to the US Public Health Service. In 1900 females lived an average of 2 years longer than males but this has now increased to 6 years for 71.8 years to 65.9 for the males.

A STUDY of the effect of temperature on the rattling frequency of a rattlesnake has been made by L. E. Chadwick and H. Rahn. They found that the *Crotalus v. viridis* when clocked with a stroboscope increased its rattling from 17 times a second at 46°F. to 89 at 97°F. which is perhaps faster than the frequency of humming bird wings at the same temperature.

METALS are not as strong in practice as would be expected from theory. Perfect crystals of pure iron, however, are 100 times stronger, agreeing with theory, and are resistant to rust.

THE energy which reaches the earth from the sun is about 30,000 times the rate at which energy is being used in fuel and waterpower, according to Professor Roger Adams.

IN THE search for chemicals which attract the common house fly by smell, it has been found that a group of chemicals, the aliphatic aldehydes, are effective. Iso-valeraldehyde was investigated when it was found that flies were more attracted to a 10 percent mash solution, which had a similar smell, than any other of several hundred natural products tested.

PROFESSOR Wayne D. Criddle, reporting on studies of water use made by Utah State and US agencies at Vernal and Ferron, Utah, has given the quantities of water needed for various crops: Alfalfa consumes about 37.4 inches of water a year; pasture, 35.9; corn, wheat, barley, and oats consume about 23 inches. Excess water, over and above that needed for irrigation, is returned to the stream by surface or sub-surface routes.

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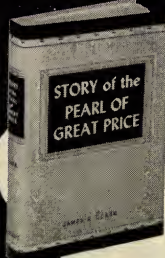
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A Curio from Contemporary Scholarship

by Dr. G. Homer Durham

VICE PRESIDENT, UNIVERSITY OF UTAH

ONE MONTH ago this column gave passing reference to the life work of Professor Arnold J. Toynbee, particularly to the last four volumes (VII-X) of his *Study of History*. It is interesting to ask whether a movement like the Church of Jesus Christ of Latter-day Saints comes to the view of such a scholar. A director of studies in the Royal Institute of International Affairs has many things brought to his attention over the years. Such achievements as the Roman Empire, Athenian democracy in the age of Pericles, the Great Wall of China, the Christian message, the Valley of Kings in ancient Egypt, the rise of the papacy, the birth of the great religions in the Fertile Crescent and in the Oxus-Jaxartes Basin—are bound to receive profound analysis. What of men, institutions, events of more obscure, recent origin?

All people are self-conscious. Curiosity about how we affect others is one of the principal pre-occupations of most individuals. Only infrequently, said Wendell Phillips, do a few "forget themselves into immortality." But curiosity about how individuals and groups affect others can be very useful. Very few marriages of the desirable kind or business contracts and other human affairs, could be completed without some hint as to what kind of "splash" we have made. The "splash" and the "ripples" are sometimes tiny, sometimes large, very often misinterpreted. From a variety of points of view, however, men and movements can gain valuable perspectives. Let us ask the question, has 'the restored Church, in existence only a brief moment in the span of civilization, produced sufficient "splash" to come to the attention of the author of *A Study of History*?

The answer is yes.

Before examining what kind and type of attention Toynbee gives to the Church, let us ask another question.

If you were a Chinese monk, an Arabian editor, or a Western European professor; and, if you were attempting to analyze the documents and monuments left around the globe in the past six thousand years, do you think the Church of Jesus Christ of Latter-day Saints would have come to your attention? Let us say, if you were a presiding scholar in Ceylon, Tashkent, Khartoum,

or, like Toynbee, in London? Let us suppose further that it *had* come to your attention, that you had access to all the Church publications since the first edition of the Book of Mormon and *Evening and Morning Star*. Further, that you had available all the books devoted to this Church found in the LDS Historian's Office in Salt Lake City, the Berrain Collection in the New York Public Library, and whatever is available in the British Museum. Let us now assume that you can give perhaps five or six sentences in two of three paragraphs—at this stage of history—to the Church in your manuscript. Suppose you decided to limit

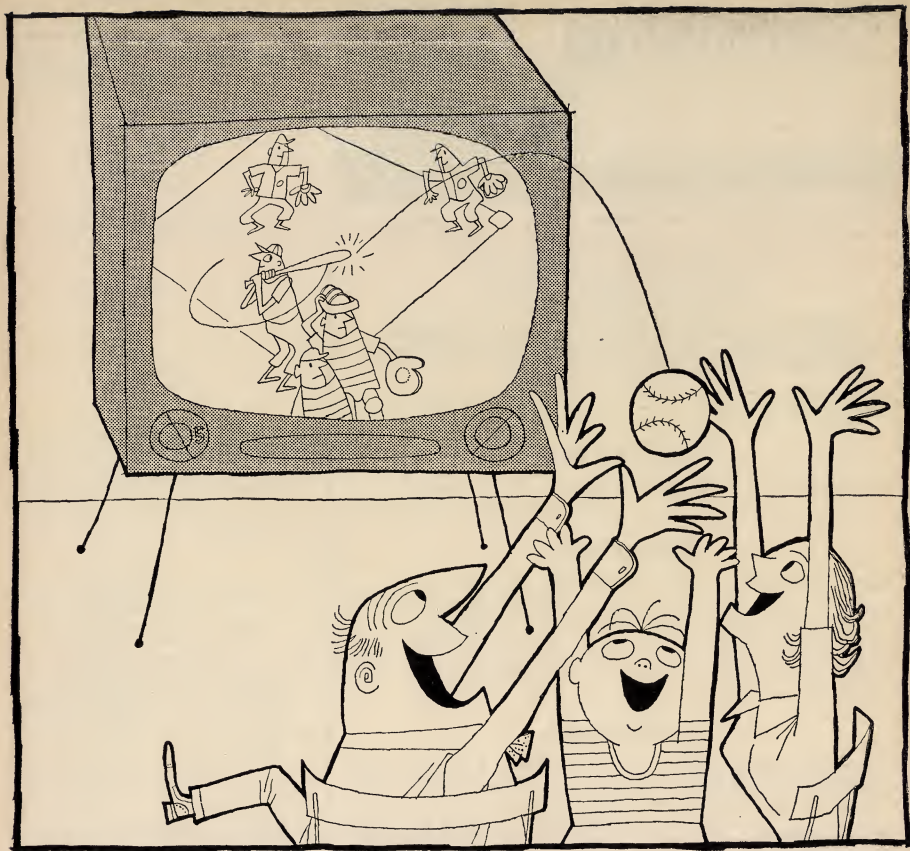
yourself to three facts, events, or personalities for comment. As you sift the material, along with the rise of the Han dynasty in China, the Trojan war, and the rest, what would you select to say about this Mormon phenomenon, 1820-1950?

What three things, in your judgment, have stood out in 130 years that may have come to the attention of the world at large? (Not your attention.) Selections will probably be as different and varied as the background, experience, and judgment of individual readers. And they will probably not be at all like Toynbee's.

Here then, for the sake of curiosity, is what Toynbee's *Study* has to say about Mormonism. Perhaps as we note what one of the most carefully trained and observant scholars of our times has noted, some perspective can be gained about ourselves.

The massive index to the final four volumes contains three references. One is to "Smith, Joseph," and it appears in volume VII at page 753 in the following context. "... an established sacred book," writes Toynbee, "is an impressive instrument of power which confers on its possessors an enviable prestige in the estimation of parvenus who have no scriptures to pit against it; and the obvious remedy for a new religion is to put itself on equal terms with its seniors by producing a distinctive sacred book of its own." He then cites the example of the Primitive Christian Church in adding its own "New Testament" to the Old Testament of the Hebrews, (also the Koran of Islam, and the Granth of the

(Continued on page 541)
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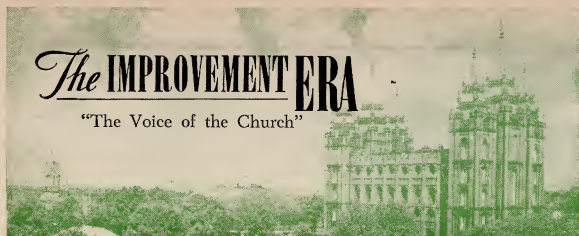
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"The Voice of the Church"



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The Cover

Otto Done's color photograph of a mural on a wall in the ruins at Chichén Itzá, Yucatán, Mexico, provides this unusual cover study. For more details of this reproduction depicting light-and-dark-skinned people, see "Archaeology and the Book of Mormon," by President Milton R. Hunter on page 496.

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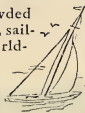


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NOT BY BREAD ALONE

(Bryant S. Hinckley. Bookcraft Company, Salt Lake City. 128 pages. 1955. \$1.50.)

ONE CAN do no better than quote from the foreword by Elder Mark E. Petersen: "The work of President Hinckley should be preserved. It has been masterful and courageous. It has shown a deep and understanding nature and has touched the heartstrings of young and old alike throughout the Church."

"At the time of this publication President Hinckley is eighty-seven years of age. He has been a personal witness to the unfolding of a great era. His career has spanned the entire period from the ox-cart to the jet plane."

Our own personal witness is that Bryant S. Hinckley, leader in the Church as stake and as mission president, has much to offer the world in the matter of building lives founded on the rock of truth. The seventy-five gems that are included in this work will prove valuable for reading and invaluable for the speaker.

In presenting this work his daughters bear tribute to him:

"We hope to share with others some of the philosophy and ideals of a father who has exerted such an endearing and enduring influence upon our lives."

STORY CLASSICS

(Compiled by Albert L. Zobell, Jr. Book-

craft Company, Salt Lake City. 142 pages. 1955. \$1.00.)

THIS companion book to four other books by this same compiler offers additional stories and verse which will prove most usable to the teacher and speaker. The excerpts are succinct and labeled for ready usage. That there is variety may be gleaned by even a cursory glance at the table of contents, which will serve as a ready reference for those who need pertinent, concrete illustrations.

KNOW THE BIBLE

(Benjamin Alward. Deseret Book Company, Salt Lake City. 337 pages. 1954. \$2.50.)

THIS sixth edition of this valuable book is presented to the field with additional materials, which have been carefully authenticated, and in addition the revisions have been made on all of the other material which is included in the book.

Including the fifty-seven original questions which have been answered by more than one thousand scriptural passages, the book in addition contains ninety-eight pages of pertinent and interesting material suggested by the readers of the other editions. They wrote offering suggestions which the compiler has considered and from which he has selected that which has been most consistently desired.

YOUNG FISHERMAN

By Christie Jeffries

THE river bank was summer green,

So new it seemed impermanent.
A boy stood there, half-hid, half-seen,
Close to the water's swirl, intent
On casting as if casting meant
More in his life than any game
He yet had learned. The rod between
His clutching fingers was as new

As were the leaves; his slender frame
Was poised to make the arching cast,
To snap the line and follow through
Down to the depths where white foam massed
Against the river's changeful blue,
And rainbow trout went slipping past.

Over and over through the air,
The rod whipped with a rapier flash.
The line leaped out, escaping bare
Sharp-pointed twigs, a grapevine lash.

Falling straight, as plummets fall,
Into the water plopping slow,
The sinker rested, sank below,
Farther than quick eye could go;

Did not come up at all—
Until the nearly paralyzed
Boy muscles sensed the moment's need,
Flung into action at wild speed,
Reeled in the line. Breathless he spied
A shimmer thrashing on the hook.
He saw it with enormous, wide
Eyes fixed as if he could not look
Half hard enough to realize
That this was this tremendous prize.

He had fulfillment of his wish;
But as his catch shone in the sun,
His dreams progressed from this first fish
To landing a yet bigger one.



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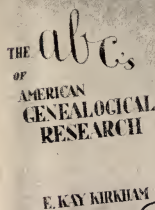
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THE CHURCH MOVES ON

A Day To Day Chronology Of Church Events

April 1955

24 PRESIDENT Stephen L. Richards of the First Presidency dedicated the chapel of the Sacramento First Ward, Sacramento (California) Stake.

Elder LeGrand Richards of the Council of the Twelve dedicated the chapel of the Fredonia Ward, Kanab (Utah-Arizona) Stake.

President S. Dilworth Young of the First Council of the Seventy dedicated the chapel of the Banning Branch, California Mission. During this tour of the California Mission Elder Young dedicated branch chapels at Oceanside and El Centro, California, and at Parker, Arizona.

President Marion D. Hanks of the First Council of the Seventy dedicated the chapel of the Red Bluff Branch, Northern California Mission.

30 ANNOUNCEMENT was made of the appointment of Elder Stanford G. Smith to the general board of the Young Men's Mutual Improvement Association.

May 1955

1 PRESIDENT Antoine R. Ivins of the First Council of the Seventy dedicated the chapel of the Brigham City Second Ward, South Box Elder (Utah) Stake.

4 BISHOP Carl W. Buehner of the Presiding Bishopric dedicated the chapel of the Heber Fourth Ward, Wasatch (Utah) Stake.

7 THE FIRST PRESIDENCY announced that President Joseph Fielding Smith of the Council of the Twelve would go to the Orient in June and divide the Japanese Mission. The new missions would be given new names, and the name Japanese would be discontinued. Headquarters of the new Northern Far East Mission will be at Tokyo, Japan, present "home" of the Japanese Mission. Included in the Far East Mission will be Japan, Korea, and Okinawa. The new Southern Far East Mission will include the Philippines, Formosa, Guam, and the British Port of Hong Kong on the Chinese mainland. Headquarters of this mission is expected to be at Manila. Much of the Church activity within the area of

the two missions is attributed to the Latter-day Saint members who are members of the armed forces. President Smith, accompanied by Sister Smith, will go by boat to Yokohama.

8 PRESIDENT Joseph Fielding Smith of the Council of the Twelve dedicated the newly remodeled chapel of the Thirty-third Ward, Bonneville (Salt Lake City) Stake.

Elder John Longden, Assistant to the Council of the Twelve, dedicated the chapel of the Shelley Second Ward, Shelley (Idaho) Stake.

Most of the Sunday Schools of the Church held appropriate Mother's Day services.

Elder Hugh B. Brown, Assistant to the Council of the Twelve, dedicated the chapel of the West Suburban Ward, Chicago (Illinois) Stake.

9 PRESIDENT David O. McKay, along with some twenty others, was a dinner guest at the White House, Washington, D. C.

14 THE FIRST PRESIDENCY announced the appointment of Elder Alfred E. Rohrer as president of the Southwest Indian Mission, succeeding President Golden R. Buchanan. As a young man President Rohrer filled a mission in the Eastern States. He has served the Church variously as president of an elders' quorum, superintendent of the YMMIA, bishop of Ingleswood Ward, where he served for five and one-half years, as a member of the high council of the old Hollywood (California) Stake, and as president of Ingleswood (California) Stake when it was organized in 1939. Mrs. Rohrer will serve with President Rohrer in this field of labor.

15 ELDER Frank B. Bowers, formerly first counselor to President Junius M. Jackson of the Bonneville (Salt Lake City) Stake, was sustained as president of that stake. President Jackson has recently been called to preside in the New England States Mission. Elder Gerald C. Smith, formerly second counselor, was sustained as first counselor. Elder Ira B. Sharp was sustained as second counselor.

Elder Clarence E. Schank was sustained as second counselor to President

Fred W. Schwendiman of the Wells (Salt Lake City) Stake, succeeding Elder George E. Eason. Elder Nicholas J. Teerlink is first counselor in the stake presidency.

Special services were held in many of the wards of the Church, commemorating the restoration of the Aaronic Priesthood.

Elder Clifford E. Young, Assistant to the Council of the Twelve, dedicated the chapel of the Lehi Third and Seventh wards, Lehi (Utah) Stake.

20 THE FIFTH annual all-Church volleyball tournament began today in Salt Lake City.

21 THE FIRST PRESIDENCY announced the appointment of Elder Thomas S. Bingham as president of the new South Australian Mission to be organized soon under the direction of Elder Marion G. Romney of the Council of the Twelve. President Bingham is currently serving as a counselor in the presidency of the Riverdale (Utah) Stake. He has served as bishop of the Riverdale Ward, where he was also a bishop's counselor, a ward clerk, and a superintendent in the Sunday School. Mrs. Bingham will accompany him to this new field of labor.

The First Presidency announced the appointment of Elder Herald Grant Heaton as president of the new Southern Far East Mission to be organized soon under the direction of President Joseph Fielding Smith of the Council of the Twelve. President Heaton was a missionary for the Church in Hong Kong when the missionaries were withdrawn from that area in 1951. He then went to Hawaii, where he served three months as a missionary, and then he was transferred to the Chinese Mission which had then been organized in the San Francisco area. He served in that mission for thirteen months. He is presently a teacher in the seminary system in the Salt Lake City area and is finishing his work for a college degree. His wife, the former Roxcy Luana Carter and their infant son will accompany him to this new field of labor.

Lakewood Ward, East Long Beach (California) Stake, won the all-Church volleyball tournament by defeating Clearfield First Ward, North Davis (Utah) Stake. Consolation award was presented to Ogden Forty-second Ward,

(Concluded on page 539)
THE IMPROVEMENT ERA

New Appointee to YMMIA

General Board



Stanford G. Smith

THE APPOINTMENT of Elder Stanford G. Smith to the general board of the Young Men's Mutual Improvement Association has been announced.

Elder Smith, who is currently returning to Utah with his family, has lived in California since returning from his mission in South Africa in 1935. He has been a member of the Los Angeles Stake high council, bishop of the Wilshire Ward; an instructor of Mutual and Sunday School classes, assistant YMMIA superintendent in Pasadena Ward, Pasadena (California) Stake, assistant superintendent in the YMMIA in Wilshire Ward, Los Angeles Stake, assistant stake superintendent of the YMMIA in Los Angeles Stake, and a seminary teacher. At the time of his appointment to the general board he was serving as superintendent of the Santa Barbara Ward YMMIA, Santa Barbara (California) Stake.

Elder Smith married the former Mary Ellen Stoddard. The couple have five children.

His first assignment of the general board will be on the Scout committee.

LEST ANY TRUTH BE LOST

By Jane H. Merchant

IF I SHOULD wound you, speaking what I hold
As truth in needlessly emphatic terms,
Expressing with a tongue too bluntly bold
For grace conviction that my heart affirms,
Believe me, it is but my eagerness
To add to universal truth the grain
Of inward certitude which I possess
Through well-authenticated joy and pain,
For I am well aware no word of mine
Is all of truth, for truth is various
As individual hearts that must divine
Their own, and utter it with scrupulous
Swift zeal, aware of the exceeding cost
Should any particle of truth be lost.
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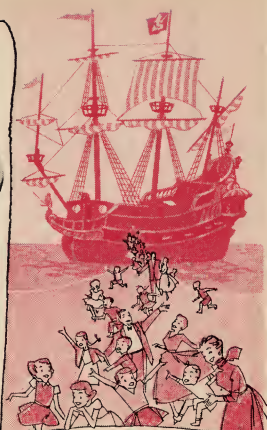
Pirate Hats,
Moustaches,
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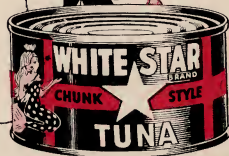


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SELLING
TUNA!



MORMONS in the MAGAZINES

by Dr. Franklin S. Harris, Jr.
UNIVERSITY OF UTAH

DOES THE LDS philosophy of life help to meet daily problems better? There is fascinating reading in a report made by Evon Z. Vogt (of Harvard University) and Thomas F. O'Dea (of Massachusetts Institute of Technology), "A Comparative Study of the Role of Values in Social Action in Two Southwestern Communities," *American Sociological Review* (Albany, New York) 18, 645-654 (1953). This is a study of the effect of "those views of the world, often implicitly held, which define the meaning of human life or the 'life situation of man' and thereby provide the context in which day-to-day problems are solved." A comparison is drawn between two communities in western New Mexico, which face the same problems. They are situated forty miles apart, each with 250 people living under the same conditions and meeting the same problems in agriculture and livestock raising. Discussed under names made-up to protect their informants, the Mormon "Rimrock" differs from the non-Mormon "Homestead" dry-farming only by irrigational farming.

Rimrock was settled in the 1870's and maintained in the face of great difficulties. It developed into the characteristic LDS pattern of compact village, with co-operative, social, and economic arrangements with the Church and its activities as the central core. Homestead was settled by migrants from western Texas and

Oklahoma in the early 1930's. They developed a set of individualistic property arrangements, a different utilization of the property patterns from those at Rimrock, and a highly scattered type of community.

In a comparison of the two communities in four problems, the difference is highlighted by their accomplishments: 1. To meet the "tight" land situation for thirty-two returning World War II veterans, Rimrock borrowed \$10,000.00 from the Co-operative Security Corporation of the Church and bought land to be used co-operatively by the veterans. In 1934 a federally planned program to give land on a co-operative basis fell through in Homestead. 2. In Rimrock a construction company building a nearby state highway was used to gravel the streets for \$800.00, financed by each family's paying \$20.00. With a similar chance, Homestead community did nothing; only a few businesses had a few loads of gravel hauled for themselves. 3. With state aid, the local residents in Rimrock supplied the labor and built a high school gymnasium and extra classrooms with each able-bodied man contributing fifty hours work or \$50. In Homestead a similar opportunity was rejected by the community, leaving a partially completed gymnasium and 10,000 adobe bricks disintegrating slowly with the rains, which "stand as monuments to the individualism of the homesteaders." 4. The Mormons have always considered dancing to be an important recreation, so every Friday a well-conducted dance is enjoyed at Rimrock. Dances are calendared several times a year at Homestead, but often end early "when tensions between rival families result in fist-fights."

The authors draw the obvious conclusion that the philosophy of the two communities makes the difference.

"It is a curious fact that the vast literature on Mormonism tends to treat the subject as everything but a religion. Until the twentieth century the issue was so incendiary that non-Mormon publications were usually either polemics written or preached by Protestant ministers or sensational exposés by people who claimed to have penetrated Brigham Young's iron curtain."

IT IS PLEASANT to pick up a scholarly journal and find an article which commences and continues in a treat-

ment of Mormonism which is generally sound and carefully done. David Brion Davis (member of the Graduate School of Arts and Sciences, Harvard University) has written "The New England Origins of Mormonism," in *The New England Quarterly* (Brunswick, Maine), 26, 147-168 (1953). Mr. Davis' summary of doctrines and quotations seems to show a good general understanding with the exception of a few points. It is of course difficult for one who does not accept the LDS explanation of the origins of doctrines and practices to find for certain where they came from. Mr. Davis ably helps to portray the New England background and the contemporary scene of the organization and early growth of the Church. He views Mormonism as "not primarily a religion but a social movement." Allowing for this and his feeling that Mormonism can be derived from its contemporary scene and direct antecedents, he does a good job.

IN A THOUGHTFUL article "Mormonism and Literature" in *The Western Humanities Review* (Salt Lake City, Utah), (9 Winter, 1954-55, pp. 85-89), William Mulder (University of Utah) examines briefly the Book of Mormon influence in the early Church, and the early emphasis on literacy with schoolteachers and college graduates included in the leadership. Then commenting that there has been no great religious classic produced (aside from the scripture), he says that there is a rich legacy in the journals of the pioneers in which "in this unpretentious subliterature of Mormon journals we come close to understanding history" and that "it is as a collective expression that Mormon literature makes its greatest impact rather than in any single work so far by any single artist."

With the comment that present-day novels written about Mormon experience are "far better ones today than the old lurid treatments," Mr. Mulder touches on the special difficulties of Mormon fiction and throws out the challenge for good writing in spirit and style. He concludes with, "Mormon literature will move toward the promise of its highly articulate beginnings, for Mormon readers will demand of Mormon writers authentic voices, whether in fiction, in history, in biography, or in missionary tract—the authority of good writing, of truths made memorable."

THE IMPROVEMENT ERA



—Photograph by Hal Ramel

Salt Lake Valley, from 1847

by Katherine F. Larsen

LATE JULY . . . and the land lay idle in shimmering heat,
 Lizard-lazy, somnolent beneath wheeling gull and hovering hawk;
 Devil grass riffling to intermittent wind, salt lands to the west
 Spread to the lake's edges, bleaching under steady sun,
 Splotted here and there by scudding cloud shadow. . . .
 Here, inhabited by elusive gopher, bounding jackrabbit, slithering snake,
 Coyote and bison making trail through green-gray seas of sage;
 Here, from the easterly hills broke early wagon track behind plodding
 oxen,
 And the first man-cries, save the wandering Indian's, or the early moun-
 tain men's
 Trapping beaver up and down the spare streams, cut the desert silence
 since
 Etienne Provot—Jim Bridger—Jedediah Smith—or perhaps Peter Skene
 Ogden—
 Gazed with eyes keened to distance at the smoky Oquirrh;
 Or the misfortune-haunted Donners ribboned the unblemished salt
 With a tragic trail reaching westward. . . .
 Here, then, into waste and spatial silence the resolute men of purpose
 Came to cry awake the sleeping valley broad and supine under the sun;
 To guide silver water channeling the dust, to grub the stubborn sage,
 Until the sullen land yielded, and tilled green spread peripheral
 From the square where the temple rose, indomitably, over four decades,
 And over the easterly hills, from far lands and over expanse of seas,
 Trekged the many following the intrepid few . . .
 And the towns began . . . and grew . . . drawing down from cool canyons
 Living water to sustain the in-gathering peoples, bee-busy
 Over the humming land. . . .



BLESSED ARE THE MEEK

By Beulah Huish Sadleir

I SPOKE a gentle word—
A blind man smiled;
I touched his hand,
And he caressed my cheek.
Gone were his eyes,
But how his soul could speak!

STRANGE BUT TRUE

By Alice Whitson Norton

THE MOUNTAIN lifts its head above the clouds,
And fragile blooms appear in lonely places;
The sands of time grind on relentlessly
Etching lines of joy and pain on human faces.
The scale of living is not carved in stone,
And problems left unsolved form little part—
And though our goal may lead us to a star,
There's not one place for happiness—the heart!

BEYOND MIND'S REACH

By Eva Willes Wangsaard

SOMETHING there is beyond the reach of mind,
Lighter than light, more live than heartbeats
are,
To which the flesh is strange; the eyes are blind,
Nearer than breath, remoter than a star;
More luminous than planets or the sun.
More warm than blood, more comforting
than hands;
Never entirely lost nor wholly won,
Elusive as prismatic hues of sands.
The knowing heart accepts without a name,
Feeling the need of mutual nourishment.
But mind inquires always whence it came,
What form it takes, and, losing, where it went.
We grieve before the empty urn grown chill,
And mind on mind goes searching, searching still.

SORROW AND FAITH

By Thelma W. Groneman

SORROW came charging on a black horse
And struck down everything that war
and death had left behind.
Then scattering throughout the blackened waste
Swept madly onward with the smoke-filled wind,
And drove out pleasure, joy, and love in his great haste.

Softly faith came floating on a white cloud
And, seeing life slowly lifting its head,
Reached down a guiding hand and fed it hope
Until it stood again. And slowly, dread
Crept out of sight.
Then courage softly breathed upon the land,
And life, renewed, swept on
Triumphant, in its stead.



—Monkmeyer Press Photo

Montauk Lighthouse

MY MOTHER IS A BEACON

By Sylvia W. Dixon

MY MOTHER is a beacon
whose light defeats the darkest night,
whose love and faith calm the storm-tossed soul
As the voice of Jesus saying, "Peace, be still!"
Her constant love and faith are a beam,
piercing fog and doubt in a quiet way,
Finding proud craft and derelict alike,
marking the way to staunch moorings.
And when, with sons and daughters of my own,
I pray with trembling heart for guidance,
the answer comes in the still hours:
"Go thee and climb the steps thy mother
hath hewn for thee from the granite
stones of experience. Match thy stride
in hers. Note well the way toils ever
upward. Fail not to see the rail by
which her work-worn hands helped her
heart up—and use with gratitude the
many guideposts she so carefully left
for thee."

"And when, my daughter, with prayerful
perseverance thy step reaches her pin-
nacle,
And she has ascended to greater heights,
Take up the cloth of her womanhood. . . .
Let not her light be dimmed. . . .
Match, if you can
her shining strength!"

IRON ON TUESDAY

By Geneva Dickey Watson

ON TUESDAYS when it softly rains,
I love to iron fresh-smelling things,—
A tiny dress, a Sunday shirt,
For as I iron, my spirit sings
In tune with rain, and then I feel
The peace that loving service brings.

THREE SONNETS

FOR THE HOMESTEADER

By Ethelyn M. Kincher

1. The Land

HE FILED ON land that early day in spring
Then walked around his acres in the sun;
He felt the good red earth and let it run
Between his fingers, and he heard it sing
Of wheat and corn his willing hands might bring
Before another snow. His task begun,
He grubbed the silver sage, and one by one
He moved the rocks and started gardening.

All through the long sweet summer days
that came
He toiled and watched his homestead slowly grow
From land, untamed, to tilled fallow slope,
Fenced now, in shape for him to prove his claim.
He loved each furrow and each tasseled row,
Strong with his strength, deep-planted with his hope.

2. The Bride

WHEN AUTUMN came, he brought his bride
to share
The cabin he had built of seasoned pine.
She toiled with him to make the cottage shine;
With love she fashioned dreams and halved his care.

They laughed at storm and waited for the fair,
Sweet days of spring when planting would be fine.
They made of hours, a vivid, gay design;
They loved each other, and the land was there.

The days grew long, and there were sun and rain,
And all the earth was quickened with their dreams.
Then there was frost in May, and there were crows

That feasted on their fields of ripened grain;
But they were strong in faith. They met extremes
Of heat and drought, but stayed to vanquish foes.


3. The Years

THE years soon fled away; each summer's toil
Marked up their progress and their honest worth.
Their children knew the backroads of the earth,
And early learned the lessons of the soil.
Their heritage was faith, a certain foil
For adversaries; and their homespun mirth
Instilled the dreams deep in their hearts at birth
That kept them strong where ills could not despoil.

They were the little people when they came;
Unsung, unknown, they struggled for their land.
They built their homes of sweat and toil
and tears;

They weathered nature's roughest lot to claim
Their homesteads in the brush and rocks
and sand,
And wrote one saga of the pioneers.

THE IMPROVEMENT ERA



Some Essentials of a Permanent Marriage

by President David O. McKay

I KNOW OF NO other place where happiness abides more surely than in the home. It is possible to make home a bit of heaven. Indeed, I picture heaven as a continuation of the ideal home. Some man has said: "Home filled with contentment is one of the highest hopes of this life."

It is Christ's ideal that home and marriage should be perpetual—eternal. To the Pharisee's question, "Is it lawful for a man to put away his wife . . . ?" the Savior answered: "Have ye not read, that he which made them at the beginning, made them male and female."

"And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh?"

"Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder." (Matthew 19:3-6.)

Marriage is a sacred relationship entered into for purposes that are well recognized. It is claimed by some observers that our present modern marriages tend to frustrate these purposes. Modern living conditions, writes one, contribute to these frustrations.

"Formerly a married woman had a home to care for, often several children. Today, in many parts of our country, a married woman continues either to follow her vocation or to spend her time seeking new stimulations—no children to care for—no house to clean—no meals to cook. Under such conditions her leisure-time activities become her all-absorbing interests—interests which often lead her away from her husband rather than to him."

"Our state rests upon our homes," said former President Taft on one occasion. "And if we cannot keep our homes from this constant demoralizing breaking up, we had better go out of the business of government entirely."

Now to you who are young and who are making decisions for your everlasting future: Look

upon virtue as being as sacred as life itself. If you want to have a happy home, ever keep in mind the fact that you are going to lay the foundation for it in your teens before you even choose your mate. I know that there is spreading among the young people in high schools and other places the feeling that parents are rather old-fashioned, and that it is out of date to keep clean and wholesome morally. But there are some things which never grow old-fashioned. The sweetness of a baby is one. The virtue and chastity of manhood is another. Youth is the time to lay the foundation for our homes. I know there are those who tell you that suppression is wrong, but I assure you that self-mastery, not indulgence, is the virtue that contributes to the virility of manhood and to the beauty of womanhood.

In your studies, you students, keep yourselves free from the tendencies that will arouse your physical passions, and you will have increased intellectual energy. You know, as every man and woman knows, that chastity is the crown of beautiful womanhood, and when you seek the girl of your choice, you want a woman of virtue. Chastity is the foundation of a happy home.

You who are approaching the marriageable age: May God help you to prepare yourselves to be worthy of that form of marriage which he has ordained—the union of a man and woman worthy to have their marriage consecrated in the temple of the most high. And there, as true lovers you kneel to plight your troth, may each of you be able to give yourselves and your chosen companion these essential and blessed assurances that:

1. Your marriage begins in purity—that she who kneels there at the altar is as worthy of motherhood as the purest of virgins. And that he to whom she is giving her life can give her that same assurance that he is just as worthy of fatherhood as she is of motherhood;

(Concluded on following page)

The Editor's Page

THE EDITOR'S PAGE

(Concluded from preceding page)

2. Your religious views are the same—the difficulty of rearing children properly is aggravated when father and mother have divergent views regarding doctrine and church affiliation;

3. Your vows are made with an ideal of an eternal union, not to be broken by misunderstanding or difficulties—there are too many who forget the value of a vow, the sacredness of a covenant, and let their affections go astray;

4. A covenant made in God's presence and sealed by the Holy Priesthood is more binding than any other bond;

5. When children come to bless the union they are guaranteed a royal birth, a clean, unpolluted body, to which every unborn baby is entitled;

6. A marriage thus commenced is as eternal as love, the divinest attribute of the human soul—you who question temple marriage as possibly a mere dogma of the Church, let me ask you to name the most divine, most precious virtue known to man. I have named it. It is love. Let me ask you another question. Do you believe in the persistence of personality after death, the immortality of the soul, a fundamental doctrine of Christianity—in our Church, more than that—a truth re-

vealed. If you do, then you have the answer that love will characterize that personality over there as here. Whom will you love over there?

One day while on a boat sailing north of Australia, I asked a woman that question, "Whom will you love over there?" She said, "Why, we should love everybody."

"Yes," I said, "we should love everybody, but I find that I love my wife, who has been an inspiration to me, by whose side I have sat when our loved ones have been ill. I love my mother. I find I love these children. I love my dearest friends. I think that those heavenly feelings will be over there just the same as they are here. I love everybody, but I shall cherish and I shall love my dear ones";

7. Finally, the family unit will remain unbroken throughout eternity.

Such is temple marriage. Is it not worth while? Do you know of anything higher and nobler? I do not. And every phase of our effort should contribute to the preparing of a young couple to be worthy to enter the house of God and build a happy home.

My young friends: Look forward to such a marriage and the building of a happy home—that you may find home a heaven on earth, as many of us have already found it.



by Joseph Fielding Smith

PRESIDENT OF THE COUNCIL OF THE TWELVE

The Sin Against the Holy Ghost

Question:

"Will you kindly explain the significance of verses 26 and 27 in the Doctrine and Covenants, section 132? Some of our brethren hold to the view that after a man and a woman are married for time and all eternity, nothing can prevent them from receiving the promised blessings of exaltation except blasphemy against the Holy Ghost or the shedding of innocent blood. Others feel that such a doctrine tends to nullify the repeated statement in the scriptures that every man will be judged and rewarded according to his works."

Answer:

Your question in relation to what is written in these verses is one that is constantly recurring. It is a great regret that so many well-meaning men are deceived into thinking that after they are married in the temple for time and all eternity they become immune from the consequences of all sin except the blasphemy against the Holy Ghost or the shedding of innocent blood. According to what is written there is but one unpardonable sin, that is the sin against the Holy Ghost and the shedding of innocent blood. All other sins may be forgiven, but only on conditions of sincere

and permanent repentance. Shedding innocent blood is spoken of in the scriptures as consenting to the death of Jesus Christ and putting him to open shame. For those who have had the witness of the Holy Ghost, fighting with wicked hate against his authorized servants is the same, for if this is done to them, it is also done against him. For men who have had the light of the Holy Ghost to turn away and fight the truth with murderous hate, and those who are authorized to proclaim it, there is no forgiveness in this world neither in the world to come.

In the twelfth chapter of Matthew, verses 31-32, the Lord states in substance what is said in the two verses in the Doctrine and Covenants, section 132, referred to above. The Prophet Joseph Smith's revision of these verses is as follows:

"Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men *who receive me and repent*; but the blasphemy against the Holy Ghost, it shall not be forgiven unto men. (Italics author's.)

"And whosoever shall speak a word against the Son of Man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him;

THE IMPROVEMENT ERA

neither in this world; neither in the world to come.” (Inspired Version, Matt. 12:26-27.)

The reason blasphemy against the Son of God may be forgiven, even if the Son be made manifest in a vision or a dream, is that such manifestation does not impress the soul as deeply as does the testimony of the Holy Ghost. The influence of the Holy Ghost is Spirit speaking to spirit, and the indelible impression is one that brings conversion and conviction to the soul as no other influence can. The Holy Spirit reveals the truth with a positiveness wherein there is no doubt and therefore is far more impressive than a vision given to the eye.

In the book of Hebrews it is written:

“For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost,

“And have tasted the good word of God, and the powers of the world to come,

“If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame.” (Heb. 6:4-6.)

Peter has also borne witness to this truth:

“For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning.

“For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them.” (Inspired Version, II Peter 2:20-21.)

We have heard of some who have stated that a man cannot be an apostle of Jesus Christ unless he has seen the Lord. The fact is that the testimony of the Spirit is far more impressive and lasting than a vision given to the eye. This the Lord knew when he said that the blasphemy against him may be forgiven but not the blasphemy against the Holy Ghost.

John, in his writing to the members of the Church in the first century of the Christian era instructed them in matters of this kind:

“If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for that sin not unto death. There is a sin unto death: I do not say that he shall pray for it.

“All unrighteousness is sin: and there is a sin not unto death.” (*Ibid.*, I John 5:16-17.)

The sin unto death is the unpardonable sin which will bring to those who partake of it banishment with the devil and his angels and is called the second death. From these words of John we gather that any sin, except a sin unto death, may be forgiven on true repentance. This is in harmony with what is written in the vision in the Doctrine and Covenants in regard to sons of perdition:

“Thus saith the Lord concerning all those who know my power, and have been made partakers thereof, and suffered themselves through the power of the devil to be overcome, and to deny the truth and defy my power—

“They are they who are the sons of perdition, of whom I say that it had been better for them never to have been born;

“For they are vessels of wrath, doomed to suffer the wrath of God, with the devil and his angels in eternity; JULY 1955

“Concerning whom I have said there is no forgiveness in this world nor in the world to come—

“Having denied the Holy Spirit after having received it, and having denied the Only Begotten Son of the Father, having crucified him unto themselves and put him to an open shame.

“These are they who shall go away into the lake of fire and brimstone, with the devil and his angels—

“And the only ones on whom the second death shall have any power.” (D. & C. 76:31-36.)

From this it appears that all the rest of mankind, no matter what their sins have been, eventually will be heirs of redemption from the devil and his angels. We must not, however, lose sight of the fact that all men are to be judged according to their works. To be redeemed from Satan and his angels does not mean that all will find their way into the celestial kingdom. Although redeemed from his power, they will have to go to that kingdom which they merit according to their works. The remaining verses of this section inform us of this fact. Some, after being redeemed, will go to the telestial kingdom. They are to suffer the wrath of God (*idem*, 98-107) which will continue through the millennium and to the end of the earth when they receive their resurrection. Paul said that the last enemy to be destroyed is death. (I Cor. 15:24-26.) Those entitled to the terrestrial resurrection will come forth after the coming of Jesus Christ. (D. & C. 88:99.) Redemption does not mean, therefore, that they are to receive eternal life in the celestial kingdom.

Repentance is a gift of God. It is possible for men to sin beyond the power of repentance. This was the condition of the Nephites in the days of Mormon. Of them it is written, they were beyond the power of redemption and they sinned knowingly. (Helaman 13:38, Mormon 2:13-14 and 5:16.) We read that the devils believe and tremble, but they do not repent.

Now we will consider the significance of these two verses. Regarding the punishment of the unrepentant, Moroni has written:

“Then will ye longer deny the Christ, or can ye behold the Lamb of God? Do ye suppose that ye shall dwell with him under a consciousness of your guilt? Do ye suppose that ye could be happy to dwell with that holy Being, when your souls are racked with a consciousness of guilt that ye have ever abused his laws?

“Behold, I say unto you that ye would be more miserable to dwell with a holy and just God, under a consciousness of your filthiness before him, than ye would to dwell with the damned souls in hell.” (Mormon 9:3-4.)

When the Lord left his Nephite disciples he said to them:

“And he that endureth not unto the end, the same is he that is also hewn down and cast into the fire, from whence they can no more return, because of the justice of the Father.

“And this is the word which he hath given unto the children of men. And for this cause he fulfilleth the words which he hath given, and he lieth not, but fulfilleth all his words.

“And no unclean thing can enter into his kingdom; therefore nothing entereth into his rest save it be those who have washed their garments in my blood, because of their faith, and the repentance of all their sins.” (3 Nephi 27:17-19.)

(Continued on page 542)



White and dark peoples. Reproduction of mural from inner wall, "Temple of the Painted Walls," Bonampak, Mexico.

Archaeology and the Book of Mormon

by President Milton R. Hunter

OF THE FIRST COUNCIL OF THE SEVENTY

White and Dark Peoples of Ancient America

PART III

AS OTTO DONE, José Dávila, our two Indian guides, Nabor and Juan, and I approached Bonampak early in the morning on January 19, 1955, our right to be there was vigorously protested by a number of wild monkeys. They screamed and chattered while scampering through the trees, highly indignant at our trespassing. Perhaps they felt that they were the guardians of the Mayan temples which had been erected approximately 1300 years ago. However, we paid little attention to their noise because we had been informed by our guides that we were approaching Bonampak's most famous edifice, the "Temple of the Painted Walls," which is considered one of the most important archaeological discoveries made thus far in the twentieth century.

Eagerly we climbed the principal pyramid upon which stands the ancient Mayan edifice. We observed that the building is approximately sixty-five feet in length, containing three rooms. Each of the rooms, approximately ten by seventeen feet in size, contains one door and no windows. The building is constructed of rocks covered with excellent stucco. The interior walls are plastered and are still in a good state of preservation even though hundreds of years have elapsed since their construction. The entire interior wall surfaces of the three rooms, including the sloping convex ceilings, are covered with

murals, "painted in exquisite perspective."¹

We entered each of the rooms and excitedly examined and photographed the colorfully painted frescoes. Then with a machete we cleared the vegetation from the top of the pyramid in front of the "Temple of the Painted Walls," so that we could photograph the exterior of the building.

Also, we examined and studied some of the other archaeological re-

mains at Bonampak, which included other buildings, three large stelae, and two limestone altars. Charles Morrow Wilson states that one of the altars

... is considered one of the best examples of Maya sculpture yet discovered. It rivals the stone carvings at Palenque, which are commonly regarded as among the finest examples of Maya sculpture.²

Bonampak, which is Maya for "Painted Walls," consists of at least

¹Charles Morrow Wilson, "Rediscovering Lost Temples of the Mayas," *Travel* (Baltimore, November 1945), p. 26.

²Charles Morrow Wilson, "Open Sesame to the Maya," *Pan American Union Bulletin* (Washington, D. C., Vol. LXXXII, No. 7, July 1948), p. 379.

—Photographs by Otto Done



Reproduction of a mural depicting white and dark peoples, from the inner wall, "Temple of the Painted Walls," Bonampak, Mexico.



The white, bearded Kukulcan or Topiltzin, tenth-century ruler of Chichén Itzá, Yucatan, whose likeness is carved on a doorjamb of the structure atop the temple of Kukulcan at Chichén Itzá.

eight standing temples which are "... believed to have been built in the sixth and seventh centuries A.D." "Although it may have been founded much earlier, Bonampak was in its

⁶Wilson, *op. cit.*, p. 24.

prime during the seventh century, according to date glyphs."⁴

Dr. Sylvanus G. Morley and other scholars of Meso-American cultures have maintained that "painting was a fine art among the Maya and reached a degree of excellence attained by no other people of aboriginal America."⁵ Until the discovery of Bonampak, archaeologists had made only a few fragmentary finds of Maya paintings on which to base their conclusions; however, the Bonampak murals confirm the former statements made by scholars, showing the importance of the "extremely talented painters whom the greatest Indian civilization developed." In the words of Charles Morrow Wilson:

But the amazing find at Bonampak reveals life in the Golden Age of the Maya with all the powers of strong colors, brilliantly used. The 1300-year-old murals show ceremonial processions of warriors and kings; also scenes of sacrifices, rituals, and battles. Painted on a kind of stucco which is superimposed on limestone masonry, the mural depicts a handsome pageantry featuring elaborate feather headdresses, ceremonial bars which were ancient Mayan scepters of authority and the musical instruments of the great Mayas of old—long Tibetan-style horns, huge turtle-shell rattlers

⁴Charles Morrow Wilson, "Backwards a Dozen Centuries," *Natural History* (New York, October 1947), p. 270.

⁵Sylvanus G. Morley, *The Ancient Maya* (Palo Alto, Calif., 1946), p. 412.

and drums made of wood and of clay with ornamented skinned heads.

More revealing are the costumes worn by the great Mayas of old. These are pictured as having been made of deer and jaguar skins handsomely ornamented by jade—probably imported from distant places. Cloth garments, apparently made of cotton, are interwoven with numerous figurines, glyphs, and planetary symbols. The favorite colors include red on white, rich green on brown, dark brown on white, and brilliant sashes. In all instances the ancient Mayas are pictured as a strong and healthy people, of outstanding dignity and charm.⁶

[The principal temple contains more than 1200 square feet of murals] magnificently painted by superbly skilled early American artists who worked at least eight centuries before the great mural paintings of Europe were made. Remarkably enough the heroic wall paintings of the pre-Columbian American artists excels in many respects the best of European mural art. More important they open the way to a greatly improved understanding of what many experts believe was a Golden Age of ingenious American culture. . . .⁷

. . . Artists are impressed by the versatility of the colors—at least eleven colors are used effectively—and it is believed that both vegetable and mineral paints were used. The perspective is amazingly skillful, even by contemporary standards. . . .⁸

During February and March, 1947, archaeologists and artists studied and

(Continued on following page)

⁶Wilson, "Rediscovering Lost Temples of the Mayas," *op. cit.*, pp. 25-26.

⁷*Ibid.*, p. 24.

⁸*Ibid.*, p. 26.

"Temple of the Painted Walls," Bonampak, Mexico. Nabor, Lacandon Indian guide, in the doorway.



Archaeology and the Book of Mormon

(Continued from preceding page)

photographed the Bonampak murals. Also, water color paintings were made, reproducing the scenes as nearly like the originals as possible. The reproductions have been placed in such places as the National Museum and Palace of Fine Arts in the city of Mexico and in the museum in Guatemala City.

A point of great interest which one observes in studying the original murals on the inner walls of the temple at Bonampak and the reproductions made by the artists is that there are life-size paintings which depict three distinctively different colors of people. It is probable that they represent the various races that were living at Bonampak at the time the frescoes were painted.

The murals portray people as white as the Caucasian races of Europe and as the Semitic Hebrews and other races of the Mediterranean world. The skin color of many of the others closely resembles the bronze-skinned natives of America, known since the days of Columbus as Indians. Interspersed among these are also a few representations of black people, as dark as the darkest Negroes.

The question immediately arises: Who were these white and dark people depicted in the Bonampak murals?

It is the opinion of the writer that the bronze-skinned persons and the white people are descendants of the Lamanites and the Nephites which races are described in the Book of Mormon. The quetzal feathers shown as headdresses in the murals and those depicted on the lintels of the doors (see photographs) suggest that the builders of Bonampak were worshippers of Quetzalcoatl or the "White Bearded God" who visited the people in ancient America and whom Mormons identify as Jesus Christ.⁹ Since the murals were painted only two hundred years following the close of Nephite history, such a short time having elapsed would practically assure the traditions as those of Christ's appearances and connect the builders of Bonampak with Book of Mormon peoples.

One fact should be kept in mind, namely, at the close of Nephite history a great apostasy from Christ's

true religion occurred. Following the close of the Book of Mormon, the religion of the descendants of the Nephites and Lamanites was pagan, the true gospel which Christ had taught to their ancestors having been greatly adulterated. But since the most important event that had ever occurred in the history of ancient America was the appearance of the resurrected Savior on this continent, the descendants of Book of Mormon peoples carried forward a remembrance of that great event in their traditions. They adopted the quetzal bird and the serpent, *coatl*, as symbols of the "White Bearded God," whom they named Quetzalcoatl and whom they worshiped with their diverse pagan practices.

As is well-known, two peoples—a white race and those of a darker color—inhabited ancient America for approximately one thousand years' time. Speaking of their skin colors, Nephi declared that the Lord

... had caused the cursing to come upon them [Laman and his associates] . . . wherefore, as they were white, and exceeding fair and delightful, . . . the Lord God did cause a skin of blackness to come upon them.¹⁰

Approximately five hundred years later, Alma wrote:

And the skins of the Lamanites were dark, according to the mark which was set upon their fathers, which was a curse upon them because of their transgression and their rebellion against their brethren, who consisted of Nephi, Jacob, and Joseph, and Sam, who were just and holy men.¹¹

The reader may say: "Yes, we understand that there were a white race and a dark race in ancient America from approximately 600 B.C. until approximately 400 A.D., but we have understood also that by the latter date all the white people (Nephites), except Moroni, had been killed in a war with the darker people or Lamanites."

It is true that the Nephite nation ended toward the close of the fifth century A.D., but probably many of the white Nephites were saved from death by joining the Lamanites. These then would not be followers of Christ and would be unfaithful ones. The last great war was not fought entirely on the lines of race, but probably the determining factor was that one group allied itself with the

Lamanite traditions, and the other group followed the Nephite traditions, including a belief in Jesus Christ. Thus there probably were dark and white people in each army.¹²

The Book of Mormon gives evidence that some of the Nephites (white people) survived the last great war; for example, between the dates of 400 and 421 A.D., possibly toward the latter date and approximately thirty-five years after the last great battle, Moroni wrote:

... I make not myself known to the Lamanites lest they should destroy me.

For behold, their wars are exceedingly fierce among themselves; and because of their hatred they put to death every Nephite that will not deny the Christ.

And I, Moroni, will not deny the Christ; wherefore, I wander whithersoever I can for the safety of mine own life.¹³

Although prophet after prophet throughout the entire course of Nephite history predicted that the Lamanites would destroy the Nephite nation when the latter people became "ripe in iniquity," the Lord through his holy prophets also promised the Nephites that some of their seed would be preserved forever. The first of these promises recorded in the Book of Mormon was made near the beginning of Nephite history by Father Lehi to his son Joseph. In giving his son a patriarchal blessing, Lehi predicted:

And now I speak unto you, Joseph, my last-born. . . .

And may the Lord consecrate also unto thee this land, . . . for thine inheritance and the inheritance of thy seed with thy brethren, for thy security forever. . . .

... for thy seed shall not utterly be destroyed.¹⁴

Jacob, the brother of Nephi, told the Nephites that God

... has promised . . . us that our seed shall not utterly be destroyed, according to the flesh, but that he would preserve them; and in future generations they shall become a righteous branch unto the house of Israel.¹⁵

The foregoing prophecy indicates that through an apostate line the seed of the Nephites would be preserved in the land. Alma made a similar statement. He predicted the destruction of the Nephites as a nation, pointing out that some of them, however, would not be destroyed but would be numbered among the Lamanites. To quote:

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⁹Note: A marvelous account of Christ's appearances to the inhabitants of ancient America is given in the Book of Mormon, 3 Nephi.

¹⁰2 Nephi 5:21.

¹¹Alma 3:6.

¹²3 Nephi 2:14-16.

¹³Moroni 1:1-3.

¹⁴2 Nephi 3:1-3.

¹⁵Ibid., 9:53.

WHY PEOPLE ARE KILLED IN AUTOMOBILE ACCIDENTS



EACH YEAR during the past twenty years approximately thirty-eight thousand people have been killed and one million five hundred thousand injured in automobile accidents in the United States.

Incredible as it may seem, our failure to support and demand safety features in car design in part allows this yearly loss of life to continue. The automobile industry early found that features of rapid acceleration sell more cars than almost any safety feature offered in support of their product. A reply from a large automotive manufacturer to Dr. H. E. Campbell is most emphatic on this point which stated in effect, "We have no evidence that there is even a slight interest in or demand for so-called safety modifications, and we are not offering features to the public which it does not want or may even violently reject." Motorcar makers are not influenced by scientific facts as much as by sales facts—a realistic point they must honor to remain in business.

People are killed in automobile accidents because the free occupant of an automobile is subjected to a terrific force of deceleration when the crash occurs. The occupant is hurled at initial pre-crash speed into a wall of steel and glass adorned with knobs, steering wheel, etc., which is at rest or almost so at the time of impact of the occupant against the car interior. This terrific force of deceleration is present even at moderate speeds we use in daily city traffic. Actually the occupant of a vehicle crashes to a stop with greater force of deceleration than does the car itself! This amazing fact is well illustrated by Mr. JULY 1955

William W. Harper, consulting physicist to the Pasadena and Los Angeles Police Departments:

"Assume that a vehicle collides with a solid fixed object at a speed of thirty miles per hour. Assume further that the car is crushed in a distance of two feet (i.e., the crumpling of the fore parts of the car). This represents a deceleration rate of 483 feet per second per second. Such a deceleration is 15 times the acceleration of gravity, which is 32.2 feet per second per second. This unit of gravity is called the G. For convenience, we say that the vehicle suffered a 15 G crash.

"But how does the vehicle occupant behave in such a crash? At the moment of impact he has the same velocity as the vehicle. As the vehicle crashes to a full stop, he continues forward at almost the same speed of 30 miles per hour and collides with the dash and windshield. By the time his body reaches these objects, they are at rest, or nearly so. Assuming that the combined crushing of his body and the vehicle interior will reduce his velocity to zero in a distance of two inches (i.e., the yielding of the soft tissue parts of the person against the car interior, he will have suffered a deceleration of almost 5,800 feet per second per second, or 180 G! In other words the motorist watches the vehicle crash *relatively slowly* to a stop and then dashes himself violently to pieces against its interior!" Mr. Harper concludes, "This makes no sense at all, but it is still standard practice after fifty years of automotive accident history."

In a nutshell, it is the reduced force of deceleration caused by the yielding

EDITOR'S NOTE

Traffic safety is the concern of every thinking citizen. Here a practicing physician expresses his views on this timely subject. We enjoyed reading it, and we think you will, also.

by Sherman W. Thorpe, M.D.

of the fireman's net that makes it possible for a person to jump from the third floor of a building without injury, whereas if he struck the hard, unyielding pavement, serious injury or death would result.

The violence of rapid deceleration was strongly revealed in a study by the auto crash injury research group of the Indiana state police in which they found that in a series of 616 persons killed in automobile crashes, 290 or forty-seven percent were forcefully ejected from the automobile! They conclude that the "basic problem of saving lives in highway collisions is *holding your seat in the crash.*"

At Cornell University, experiments using dummies in controlled automobile crashes reveal that the deceleration force present in a car stopping suddenly from a speed of seventeen miles an hour is sufficient to throw a child from the rear seat forward, over the front seat to strike its head against the windshield, and/or dashboard, and thence to the floor!

The author has seen many tragic results of these forces at work in automobile accidents; for example, one year ago four people were brought into the accident dispensary who were involved in a car crash in which the car struck a cement safety island while going but thirty miles an hour. A young dental student was killed instantly from a head injury. A young student nurse suffered twenty-seven lacerations of her face when her head went through the windshield. A third occupant, another young man, suffered a fracture of a neck vertebrae, luckily without spinal cord damage. In similar manner every fifteen minutes, twenty-four hours a day, someone is killed and every half minute someone is injured in a motorcar accident in the United States.

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Thankful Hearts

by C. A. Meredith



LAST YEAR, I had charge of the distribution of an estate in which a number of important gifts had been left to local charitable institutions. As the officials of the various organizations came in to sign the receipts for the legacies, it seemed to me that there was a noticeable lack of expressions of gratitude to the donor. There was, however, one notable exception.

A small gift of five hundred dollars was left to a certain church. When the three officials came in to sign, they did it with an air of gratitude and appreciation that almost brought tears to the eyes of this hardened old banker. Furthermore, I have no doubt that there were additional expressions of gratitude made to God at the next meeting.

Some time later, elderly Mr. Barnes stopped at my desk. "Mr. Meredith," he began, "I want you to help me to try an experiment. You know that I have no children of my own and that I have named my four nephews as beneficiaries under my will. I wish to give each of these boys the sum of five hundred dollars now and see what will happen."

I thought it would be a good idea, and we wrote the four drafts as he had planned and mailed one to each of the boys and enclosed in each letter a receipt for him to sign and return to Mr. Barnes.

A few days ago Mr. Barnes came in again. He asked me to check up our records to find out whether or not his Chicago nephew had received the money. I found that the draft had been cashed several weeks ago. "All right," Mr. Barnes said, "I just wanted to be sure that he received it. He never answered."

Then he showed me the receipt that he had received from the second boy. It was brief. Across the bottom of the receipt he had written "Thanks."

Next he brought out the letter from the third boy. He wrote, "Dear Uncle— We were surprised to receive

your check. We applied it on our house contract. Thank you very much."

Then he handed me the letter from the fourth boy. Here is how it read: "Dear Uncle Charley— I really believe that your gift came as an answer to prayer. My wife and I were faced with a real crisis. Our son had just been taken to the hospital, and we needed financial help desperately. We were praying that, in some way, we could get through. Your check saved the day for us. You should have seen my wife's face when I showed it to her. We are thanking you, with all our hearts, and we also thank Him who we feel must have prompted this wonderful gift. Believe us, we are most grateful."

"Well, Mr. Barnes," I said, "I think you have done pretty well with three thanks out of four tries. Seems to me I recall that the Master healed

ten lepers once and only got one 'thank you.'"

"I am glad I did it," he answered. "It has been interesting. I think I will go upstairs and have my lawyer make a slight revision in my will."

Gratitude is an important Christian virtue and when sincerely expressed will often encourage the giver and enrich the receiver. "Thank you" notes can mean little or they can mean much. Writing a real "thank you" is an art. Notice how that fourth boy did it. He tells how the check met a crisis and shows you the picture of his wife getting the welcome news.

How do your "thank you" notes sound? Take enough time to write a message with sincerity. It can be done you know.

It might be well for all of us to practise up a bit on knowing how to say "I thank you."

—Kaufmann & Fabry Photo



THE IMPROVEMENT ERA



"Sister Kelshaw! Are you sitting in the audience? I can hardly believe it."

Edna's Misapprehension

by Ruth Tanner

EDNA KELSHAW hurriedly slid into one of the polished wooden benches in the rear of the church. The organist was playing the opening music. Edna's small wrinkled hand smoothed her gray linen skirt, straightened her white lace collar, and fingered the diamond-studded cameo that etched her neckline.

I feel so terribly out of place, she thought, as she glanced up at the choir shuffling pages in the hymnbook for the opening song. Everyone there, except me! My voice is probably getting rusty with age, and everyone has noticed it but me. She squirmed in her seat. But to sit in the choir and watch everyone come in had been wonderful! To see plump Sister Benton's new dress and to notice pretty Ella Mae's new boy friend. To see all the strangers that hesitantly took their places in the first empty seats they would come to. Then Peter—always to feel as if Peter was

right there! Her eyes fell hurriedly to the floor. No one must see the persistent tears that would keep bubbling up!

"We have a good choir, but we're going to have a better one!" Last Sunday evening, Brother Myers had stood tall and stately and announced to the choir. "We have a lot of talent in the ward, and we're going to utilize it. We have a lot of young talent that should be working for the choir." He ran his hand along the edge of a green hymnbook, as he continued. "We're going to call people to sing! It will be a lot like a call for home missionaries. This is an important position, and we want people to realize it!" Edna dabbed a small lace handkerchief at the corner of her eyes as she thought about it. Revision was good, but why had she failed to be called?

"Sister Kelshaw! Are you sitting in the audience? I can hardly be-

lieve it." Mae Benton plumped herself down by Edna to talk briskly before meeting commenced. "It's been a good many years since I've seen you here and the choir up there. When Peter was the choir director, rest his wonderful soul, you were the most stable alto he had. Nope! doesn't seem right not seeing you up there!"

"Guess there should always be changes." Edna fingered her cameo nervously. The organ stopped suddenly. A hush fell over the audience. The bishop announced the opening song that was to be sung by the choir.

"Oh, ye mountains high, where the clear blue sky;" Edna pressed her lips tightly together. The words would automatically come out.

"Sounds mighty good," Mae Benton whispered. "See my Dorothy up there? Sings soprano. She was well pleased when they asked her to sing. She certainly doesn't take after me."

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IN TIMES of world crisis and widespread calamity, those churchmen who normally exhibit a bland and easy confidence in the assured and inevitable triumph of Christianity through the ages find themselves pressed by the force of events to ask questions and indulge in reflections which in better times are left strictly alone. We have suggested already that the key to conventional church history is its fair-weather determination not to face up to certain unpleasant, nay, alarming possibilities, in particular the proposition that the church of Christ did not survive in the world long after the Apostles.

But today, as at other moments of great upheaval, such authorities, Catholic and Protestant, as D. Busy, Bardy, A. G. Herbert, and F. A. M. Spencer are moved to remind us that, after all, Christianity has never come anywhere near either converting or saving the world. Instead of the moral reform which the fourth-century fathers promised with such confidence if the empire would only turn officially Christian, came a disastrous deterioration of morals; instead of world peace (also promised), world war; instead of military victory for the Christian emperor, crushing defeat; instead of prosperity, economic collapse; instead of the promised intellectual certainty, violent controversy; instead of faith, speculation and doubt; instead of tolerance and love, ceaseless polemic and persecution; instead of trust in God, cynicism and power politics. The world once Christianized not only remained barbarian, but became also more and more barbaric as it passed from one century of Christian tutelage to the next. Contemporary scholars freely admit, since they can't deny it, that something went very wrong. A. C. Herbert, a Catholic writer, now even goes so far as to declare that defeat, not victory, is "the hall-mark of authenticity" for the church of Christ on earth.

So much being conceded, the only question is not whether God would allow his church to suffer—he has allowed it—but how far he would allow things to go? Some Christians when pressed will allow that the rule of evil reached the point of *almost* complete extermination for the church on earth; this is the Baptist "trail of blood" theory—that the church has been reduced from time to time to an almost imperceptible trickle but never allowed to go out entirely. The last inch, of course, they cannot concede,

Two Views of Church History

by Dr. Hugh Nibley

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for that would be fatal to all their claims. To save at least the tattered remnants of the true church, modern claimants fall back on three main arguments. The first is the perfectly irrelevant "gates of hell" passage (Matt. 16:18) which we shall discuss later. The second is what they like to call "the simple fact" that the church has, for all its setbacks and troubles, persisted in the world uninterruptedly for nigh onto two thousand years. This is worth a moment's thought.

Actually that statement of survival merely assumes what it claims to prove, namely, that whatever has come through so many centuries must be the true church. But the fact that churches (*never* just one, and usually many) calling themselves Christ's have been found on the earth in every century since the apostles is no proof in itself that all or any of those churches really were Christ's. After all, did not the Lord himself predict a time when there would be many groups bearing his name and saying, "Lo, here is Christ, or there!" and did he not warn that at such a time *none* of those professing Christians would be authorized? (Matt. 24:23.) As the so-called Apostolic Fathers and the early apologists never tire of repeating, the *name* of Christian does *not* guarantee the Lord's approval of recognition of the individual or society bearing it, nor does its presence in the earth prove at any time that Christ's church has survived. So though we find in every age churches claiming to be the true heirs of the apostles, and though we are under obligation to investigate them all, we are by no means bound to accept any one of them simply because it is big or old—least of all, simply because it exists. Athanasius says the argument of bigness is preposterous; Justin Martyr says the argument of antiquity is vicious. The argument of mere existence is the weakest of all, when at no time since Christ have there failed to be numbers of Christian

churches all damning each other as impostors.

The third argument, usually delivered in shocked and outraged tones, is that God simply would not allow a complete dissolution of his church. "Can God fail?" cried an angry priest to the writer, with a great show of indignation. Well, God has "failed" to give the earth two moons or equip the human race with gold teeth—but is that *failure*? One can speak only of failure where an intended aim is not achieved; where desirable things are dispensed with, that is not failure but policy. "How often" would God have done things for the people—"and ye would not!" (Matt. 23:37.) To learn what God's intention and policy are in the matter, we must consult not our own common sense or emotions but the statements of his prophets: "My ways are not your ways!" The ancient pagans loved to charge the Christians with believing in a God who was either immoral because he knowingly allowed the existence of evil or weak because he could not prevent it. Their logical minds could not conceive how anything could happen in a universe ruled by an omnipotent God which was not the immediate and consummate expression of that God's desire and intention. Those Christians are guilty of the same vanity and impetuosity who insist that because they just can't see the point in taking the church from the earth, God would be foolish and unjust—a failure—if he permitted it. The solution of the problem lies not in men's feelings on a subject on which they are necessarily very ill-informed, but in God's expressed intention in the matter. Fortunately the New Testament contains full and explicit information.

The Three Acts of the Drama:—First of all, Christ knew and explained to others the nature and outcome of his own mission: what his purpose was in coming to earth, how he would be received here, and what would happen after he left. These points

THE IMPROVEMENT ERA

are all touched upon in a single parable—the only parable in the Bible to which the Lord himself has left us a full explanation. The parable might be called a drama in three acts. Act One is the Lord's earthly mission, in which he likens himself “unto a man which sowed good in his field” (Matt. 13:24, 37), the field being the world, (v. 38). In Act Two the villain enters: “But while men slept, his enemy came and sowed tares among the wheat” (v. 25), and as a result the crop was spoiled: “. . . when the blade was sprung up, and brought forth fruit, then appeared the tares also” (v. 26). This sorry state of things, with wheat and tares indistinguishably mixed together, does not represent the state of the church, for we are explicitly told that the ruined field is the *world*, in which the good seed (“the children of the kingdom”) have not yet been brought together (vv. 27-30). This time of confusion is a long one, lasting “until the harvest,” which is Act Three, entitled “the end of the world” (v. 39). Here everything is set to rights again, and the wheat is finally gathered together out of the world and “into my barn” (v. 30). “A gathering out” happens to be the very meaning of the word *ekklesia*—“church.” In the settling of accounts in the last act the tares are bound in bundles for the burning and, “Then shall the righteous shine forth as the sun in the kingdom of their Father” (v. 43). (Italics author’s.) “. . . so shall it be at the end of this world” (v. 40): It is a happy ending, indeed, but a delayed one: first the Lord, then the adversary, who is the devil (v. 39), and finally the Lord again.

The parable of the vineyard tells the same story. In Act One we learn that the master of the vineyard having been detained in a far country has in the past sent many servants—the prophets—to receive the fruit at the hand of those he had left in charge; but his messengers have all been roughly treated and thrown out. Now he has decided to send his Beloved Son, saying, “. . . it may be they will reverence him.” (Luke 20:13; Matt. 22:37.) But in the second act we see



A problem in addition and subtraction:—This is the kind of adding and taking away to which John refers in Revelation 22:18-19. Into a text of Josephus' "Jewish War," a scribe has inserted the famous "Testimony of Jesus," taken in its revamped version from another writing, the "Antiquities of the Jews." To this he has added yet another excerpt from a work falsely attributed to Josephus. This was done with a view to making out a stronger case for the Christians, but a later scribe has scratched out the second addition and explained in the margin on the right: "It should be noted that the crossing-out we have done is justified, since we have not found this passage in any other copies of this text, and what is more not a single teacher (or doctor) of the Church of Christ remembers such." He also explains that the preceding passage, which he has not crossed out, is not from the "Jewish Wars," but from the "Antiquities." (After Eisler.)

the Son treated even worse than the others, cast out of the vineyard and slain by villainous men who say, "Let us kill him, and let us seize on his inheritance. . . ." "Let us kill him, that the inheritance may be *our's*." (Matt. 21:38; Luke 20:14.) So they claim the vineyard for their own and remain in possession until Act Three, when the lord of the vineyard comes to destroy the impostors and turns the vineyard over to authorized workers. (Luke 20:16.) It is the same three-act theme as the other parable: first the Lord's work, then the triumph of the impostor, finally the return and triumph of the Lord.

The first two of these acts are the legitimate subject of church history, since the third either has not happened yet or opens with the restoration of the gospel, which conventional church history does not recognize. Let

us consider the major steps of the drama as far as the New Testament is concerned. First of all, the Lord came into the world knowing full well that he and his message would be rejected: even as Elias had come "and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them" (Matt. 17:12); "for from the days of John the Baptist [Elias] . . . the kingdom of heaven suffereth violence, and the violent take it by force." (*Ibid.*, 11-12.) At the outset of his mission he was met by "two possessed with devils" who recognized him for what he was and hailed him as the Son of God, with the request that he leave them alone and not torment them "before the time," (Matt. 8:28-29.) Immediately thereafter a whole city of mortal men followed the lead of those evil spirits "and besought him that he would depart out of their coasts." (Matt. 8:34.) Neither devils nor men would accept his preaching nor did he expect them to:

Why do ye not understand my speech? even because ye cannot hear my word.

(Continued on following page)

TWO VIEWS OF CHURCH HISTORY

(Continued from preceding page)

Ye are of your father the devil, and the lusts of your father ye will do. . . .

And because I tell you the truth, ye believe me not.

Which of you convinceth me of sin? And, if I say the truth, why do ye not believe me?

. . . because ye are not of God. (John 8:43-47.)

He expected only hatred from a world who came to testify of it "that the works thereof are evil." (John 7:7.) "I know you," he said to his hearers, "that ye have not the love of God in you," (*Ibid.*, 5:42) for truly "he knew all men." He made no effort to wheedle, persuade, or meet the world halfway. Said his enemies:

. . . Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the person of men." (Matt. 22:16; Mark 12:14; Luke 20:21.)

If Jerusalem refused to be gathered to him, no matter how often he would have gathered them, he would not force them. (Matt. 23:37.) If his hometown people put no faith in him, he could do no mighty works for them. (Mark 6:5; Matt. 14:2.) If they wanted to go so far as to "kill the Prince of life," (Acts 3:15; even then he would not resist them. (James 5:6.)

Either we have here a very weak character or else he has definite reasons for his behavior. The reason and purpose of his preaching he makes very clear; like the other prophets, he has been sent as a witness by the Father, "We speak what we do know, and testify that we have seen; and ye receive not our witness." (John 3:11) "And what he hath seen and heard, that he testifieth; and no man receiveth his testimony." As in the days of Noah, the witness was given and rejected:

. . . The world was made by him, and the world knew him not.

He came unto his own, and his own received him not. (*Ibid.*, 1:10-11.)

Even as their ancestors did not believe in Moses, "... ye also have seen me, and believe not. . . . (*Ibid.*, 6:36); "For neither did his brethren believe in him." (*Ibid.*, 7:5.) "The world cannot receive the spirit of truth." (See *ibid.*, 14:17.) Why then bother to preach it? The answer is clear: "For judgment I am come into this world" (*ibid.*, 9:39); that judgment to

take place at a later date, "the Father . . . hath committed all judgment unto the Son:" (*ibid.*, 5:22), but during his earlier mission he did not judge. Men are free to accept or reject him as they will: "And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world.

"He that rejecteth me . . . hath one that judgeth him [lit. "one to judge him"]": the word I have spoken, the same shall judge him in the last day. (*Ibid.*, 12:47-48.) No judgment now, but "in the last day. . . ." "Therefore judge nothing before the time, until the Lord come," writes Paul (I Cor. 4:5), "who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God." (Italics author's.) The time of Christ and the apostles was not to be the time of judgment, but of testing; without the opportunity of freely accepting or rejecting, there could be no judgment: "If I had not done among them the works which none other man did, they had not had sin: but now they have both seen and hated both me and my Father. (John 15:24.) (Italics author's.) That was the purpose of his preaching to them—to give them the chance, not to convert them, no matter what—"That the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? . . .

"Therefore they could not believe," (*ibid.*, 12; John 39-41); "... their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted. . . ." (Matt. 13:15.) The world is not going to be converted, but it is going to be judged. The first act of the drama is all a preparation, not for the second act, but for the last one—the second coming and the judgment; on that time and event all the apostles fix their gaze as the reward and vindication of all they are doing. In between lies the dark and dismal interlude of the second act about which the Lord and the apostles have a great deal to say.

Having been as completely as possible rejected by the world—cast out of the vineyard and slain—the Lord was to depart thence and leave the

stage clear to the adversary for the gloomy second act. This is a long period in which people go about seeking the Lord in vain and falsely but loudly proclaiming themselves to be the true heirs of the vineyard. First, the departure of the Lord, in no happy mood: "O faithless and perverse generation, how long shall I be with you, and suffer you?" (Luke 9:41.) He is going to rise up and "shut the door." (See *ibid.*, 13:25.) "... the days will come, when the bridegroom shall be taken from them, and then shall they fast." (Matt. 9:15.) "Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me." (John 14:30.)

Then, surprisingly enough, once he is gone everyone, the wicked as well as the righteous, will desire Christ and seek after him—but in vain. Just as the wicked world venerated the prophets and painted their tombs after they had been safely put to death (Matt. 23:29ff), so they would worship Christ—at a safe distance.

. . . Yet a little while am I with you, and then I go unto him that sent me.

Ye shall seek me, and shall not find me: and where I am, thither ye cannot come. (John 7:33-34.)

. . . I go my way, and ye shall seek me, and shall die in your sins: wither I go, ye cannot come. (*Ibid.*, 8:21.)

Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say unto you." (*Ibid.*, 13:33.)

. . . The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it.

And they shall say to you, See here; or, see there: go not after them, nor follow them. (Luke 17:22-23.) (Italics author's.)

In these speeches the Lord is addressing not the wicked but his followers; even for them the quest will be vain; plainly there are conditions and time limits attached to the promise "Seek and ye shall find," and "Lo, I am with you always, even unto the end of the world." (Matt. 28:20.) In their search they are warned not to follow after any of the groups claiming to be the church—to have found Jesus. Those who are looking admit they have not found him—they are not the church; and all the rest are impostors! Once he has risen up and has shut the door, then all will call upon his name and clamor to be numbered among his followers—but then

(Continued on page 538)

THE IMPROVEMENT ERA

NEARLY thirty years ago THE IMPROVEMENT ERA featured in its March 1926 issue an article on William Harrison Homer and Martin Harris, written by the author's father. We quote extensively from that article. The first paragraph is an editors' note.

Brother William Harrison Homer, who has written the following testimony concerning Martin Harris, one of the three witnesses to the Book of Mormon, was born in 1845. He filled a mission in Great Britain in 1867-69. He has lived an honorable life of great activity. He and his good wife, who celebrated their golden wedding anniversary several years ago, are still living in fair health on Provo Bench (1925). It was the privilege of Brother Homer to hear the testimony of Martin Harris under the unique conditions here described. "To hear Brother Homer relate the testimony of Martin Harris," says Dr. John A. Widtsoe of the Council of the Twelve, "is a thrilling experience. The witnesses to the divine authenticity of the Book of Mormon have passed into the spirit world, and not many remain who have heard their testimony. The unusual experience of Brother Homer is of great historical interest and is faith-promoting. Brother Homer's testimony is of itself convincing for, as he speaks, the fire of full knowledge touches all who listen; and he delights to repeat Martin Harris' testimony, and to bear his own to the truth of the Book of Mormon." THE IMPROVEMENT ERA takes pleasure in reproducing the testimony herewith.

EDITORS

STATEMENT OF WILLIAM H. HOMER

I first saw Martin Harris in Kirtland, Ohio, about the last of December 1869. On my return from a mission to England, I stopped to visit some of my relatives in Pennsylvania. On resuming my journey, one of my cousins, James A. Crockett, who was not a member of the Church, came as far as Kirtland, Ohio, with me. We remained in Kirtland overnight and the next morning after breakfast, we asked the landlord who was custodian of the Mormon Temple at Kirtland, and he informed us that Martin Harris was the custodian and pointed out to us where we would find the old gentleman. Accordingly we went to JULY 1955

"...publish it upon the mountains"

THE STORY OF MARTIN HARRIS

by William H. Homer, Jr.

Martin Harris Goes to Utah

the door and knocked. In answer to our knock there came to the door of the cottage a poorly clad, emaciated little man, on whom the winter of life was weighing heavily. It was Martin Harris. In his face might be read the story of his life. There were the marks of spiritual upliftment. There were the marks of keen disappointment. There was the hungry strain for peace—the contentment, the divine calm, that it seemed could come no more into his life. It was a pathetic figure, and yet it was a figure of strength. For with it all there was something about the little man which revealed the fact that he had lived richly, that into his life had entered such noble experiences as come to the lives of but few.

I introduced myself modestly as a brother-in-law of Martin Harris, Jr.,—as he had married my eldest sister—and as an elder of the Church who was returning from a foreign mission. The effect of the introduction was electric. But the fact of relationship was overwhelmed by the fact of Utah citizenship. . . .

[After expressing bitterness toward the then present leadership of the Church, the eighty-six-year-old man said,] "You want to see the temple, do you?" "Yes, indeed," I exclaimed, "if we may."

"Well, I'll get the key," he answered. From that moment Martin Harris, in spite of occasional outbursts, radiated interest. He led us through the rooms of the temple and explained how they were used. He pointed out the place of the School of the Prophets. He showed us where the temple curtain had at one time hung. He related thrilling experiences in connection with the history of the sacred building. In the basement, as elsewhere, there were many signs of dilapidation; the plaster had fallen off the ceilings and walls; windows were broken; the woodwork was stained and marred.

When the old man was somewhat exhausted, I asked, "Is it not true that you were once very prominent in the Church, that you gave liberally of your means and that you were active in the performance of your duties?" "That is very true," replied Martin. "Things were all right then. I was honored while the people were here, but now that I am old and poor it is all different." "Really," I replied, "how can that be? What about your testimony to the Book of Mormon? Do you still believe the Book of Mormon is true and that Joseph Smith was a Prophet?" Again the effect was electric. A changed old man stood before me. He was no longer a man with an imagined grievance. He was a man with a message.

"Young man," answered Martin Harris with impressiveness, "do I believe it? Do I see the sun shining? Just as surely as the sun is shining on us and gives us light, and the moon and stars give us light by night, so surely do I know that Joseph Smith was a true prophet of God, chosen of God to open the last Dispensation of the Fullness of Times; so surely do I know that the Book of Mormon was divinely translated. I saw the plates; I saw the Angel; I heard the voice of God. I know that the Book of Mormon is true and that Joseph Smith was a true prophet of God. I might as well doubt my own existence as to doubt the divine authenticity of the Book of Mormon, or the divine calling of Joseph Smith." It was a sublime moment. It was a wonderful testimony. We were thrilled to the very roots of our hair. The shabby, emaciated little man before us was transformed as he stood with hand outstretched towards the sun of heaven.

I asked Martin Harris how he could bear such a wonderful testimony after having left the Church. He said, "Young man, I never did leave the Church; the Church left me."

(Continued on following page)

The Story of Martin Harris

(Continued from preceding page)

Martin Harris was now in a softer mood. He turned to me and asked, "Who are you," I again explained our relationship. "So my son, Martin, married your sister," repeated the old man, shaking my hand. "You know my family then?" "Yes," I replied; "wouldn't you like to see your family again?" "I should like to see Caroline and the children," mused Martin, naming over the children, "but I cannot. I am too poor." "That need not stand in the way," I answered. "President Young would be only too glad to furnish means to convey you to Utah." [After he had hesitated, Martin said:] "You call on Brigham Young. Tell him about our visit. Tell him that Martin Harris is an old, old man, living on charity, with his relatives. Tell him I should like to visit Utah, my family and children. I would be glad to accept help from the Church, but I want no personal favors. Wait! Tell him that if he sends money, he must send enough for the round trip. I should not want to remain in Utah." For twenty-five years he had nursed the old grudge against the leaders of the Church, probably because nobody had had the patience with him that I had shown.

After we had bidden Martin Harris good-bye, and had taken a few steps from the temple, my cousin placed his hands on my shoulders and said, "Wait a minute." Looking me squarely in the eye, he said, "I can testify that the Book of Mormon is true. There is something within me that tells me the old man told the truth. I know the Book of Mormon is true."

In due time I reached my home in the Seventh Ward in Salt Lake City. I recounted to my father my experiences with Martin Harris, and we two set out to report immediately at the office of President Young. The Presi-

dent received us very graciously. He listened attentively to my recital of my visit to Martin Harris. President Young asked questions now and again to make clear certain points. Then, when the story was told, he said—and it seemed to me he beamed with pleasure—"I want to say this: I was never more gratified over any message in my life. Send for him? Yes! Even if it were to take the last dollar of my own. Martin Harris spent his time and money freely when one dollar was worth more than one thousand dollars are now. Send for him? Yes, indeed I shall send. Rest assured, Martin Harris will be here in time. It was Martin Harris who gave the Prophet Joseph Smith the first money to assist in the translation of the Book of Mormon. Martin Harris was the first scribe to assist in the translation of the Book of Mormon from the original plates, as dictated by the Prophet, who was led by the Holy Ghost. It was Martin Harris who was called, by revelation, to assist in the selection and ordination of the first Council of the Twelve Apostles of the newly organized Church. It was Martin Harris who was called upon to accompany the Prophet to Missouri to assist in the selection of the land of consecration. Martin Harris also aided in the selec-

tion of the first high council of the Church, and he was a member of said council. . . ."

During the next few months Edward Stevenson was authorized to collect money by subscription to bring Martin Harris to Utah. About two hundred dollars was raised. . . .¹ Brigham Young's personal contribution of twenty-five dollars is said to have headed the list.

When the weather became propitious for the aged Martin Harris to travel, in the spring of 1870, Brigham Young assigned to his counselor in the presidency, George A. Smith, the task of making all necessary arrangements for bringing Martin Harris to Utah. The choice of a man to conduct this project was the uppermost consideration. The logical choice was Elder Edward Stevenson, who had first been impressed with the testimony he had heard Martin Harris bear in Oakland County, Michigan (then a territory) in 1833. He also had visited Martin Harris at Kirtland in 1869 during the course of his missionary travels, and impressed the old gentleman that the work of the Lord was prospering in Utah in fulfillment of Isaiah's prophecy, "the mountain of the Lord's house shall be established in the top of the mountains, . . . and nations shall flow unto it." (Isaiah 2:2.)

The day following Elder Stevenson's arrival in Kirtland was a Sunday. The temple was made available for a religious meeting, and after the morning meetings, the audience voted to come back for a second meeting that day. Both meetings were well attended.

In Chicago, on their way west, Martin Harris was delighted to find crowds that would listen to him. All seemed astonished to hear him relate

(Continued on following page)



Sariah Harris Steele, only living granddaughter, of Martin Harris, now in her 84th year.

Martin Harris and One Direct Line of Descendants.



Martin Harris, Witness to the Book of Mormon.



Martin Harris, Jr.



Russell King Harris



Walker Harris



Russell Martin Harris



Martin David Harris

¹THE IMPROVEMENT ERA (Salt Lake City, Utah, March 1926) xxxi; 468-471.

the story of his part in the bringing forth of the Book of Mormon.

On his arrival at Des Moines, Iowa, members of the branch of the Church there took up a collection and bought him a new suit. That act made Martin feel like a new man. He rested in this Iowa city for several days and was interviewed by the local newspaper. Here he attended a baptismal service, and it was here that Elder Stevenson more particularly began to teach Martin Harris about the necessity of his being rebaptized.²

Elder Stevenson and Martin Harris arrived in Salt Lake City August 30, 1870. President Brigham Young was out of the city, but they saw each other and were reconciled on President Young's return.

From Elder George Q. Cannon's editorial in the *Deseret News* after Martin Harris arrived in the valley, we quote:

Martin Harris is in his eighty-eighth year. He is remarkably vigorous for one of his years, and still retains the use of his faculties, his memory being very good, and his sight, though his eyes appear to have failed, being so acute that he can see to pick a pin off the ground. He has experienced many changes and vicissitudes; but to one point, so far as we have heard, he has never changed—he has never failed to bear testimony to the divine authenticity of the Book of Mormon. He says it is not a matter of belief on his part, but of knowledge. He, with the other two witnesses, declared—and their testimony has accompanied every copy of the book—"that an angel of God came down from heaven, and he brought and laid before our eyes, that we beheld and saw the plates and the engravings thereon." This declaration he has not varied from in forty-one years; and it is a remarkable fact that, though away from the Church, and not maintaining their connection with the Prophet Joseph Smith, not one of the three witnesses have ever failed, so far as known, to bear testimony to the truth of their united declaration contained in the preface of the Book of Mormon! Deny whatever they might of other points of doctrine, of Joseph's authority or of his management, they have never denied the testimony which they have given to the world concerning the Book of Mormon.

We are glad to see Martin Harris once more in the midst of the Saints. He feels that this people are led by God, that they are a happy and a blessed people and have the appearance of enjoying God's favor. They are doing the very work which the Book of Mormon said should be done, and are the only people, who as a people, believe in the Book.³

Then on Saturday, September 17, 1870, Martin Harris rejoined the Church. The record states:

²Edward Stevenson, "The Three Witnesses to the Book of Mormon," *The Latter-day Saints' Millennial Star* (Liverpool, England, 1866) XLVIII: 366-367.
³*Deseret News* (weekly) September 7, 1870.

Martin Harris, one of the three witnesses of the Book of Mormon, was rebaptized today at the Endowment House by Elder Edward Stevenson and confirmed by Elder Orson Pratt (mouth), John Taylor, Willford Woodruff, and Joseph F. Smith. President George A. Smith and Elders John D. T. McAllister, John Lyon, Davis, and Martin's sister, Mrs. Naomi H. Bent were also present. Martin Harris and his sister were also baptized by Brother Stevenson for a number of their dead relatives, and were confirmed by the same brethren, Joseph F. Smith being mouth, all the above named brethren being present.⁴

What a time of rejoicing! What a notable gathering of General Authorities, distinguished associates, and friends of the witness, now assembled to welcome his return to the fold. The prodigal son had returned and great was the joy. How appropriate that Martin Harris should be confirmed by Orson Pratt—a member of the first quorum of the Twelve Apostles in this dispensation, who had been selected and ordained by Martin and the two other special witnesses thirty-five years previously.

Martin was invited to speak in the Tabernacle in Salt Lake City, and later in Ogden, bearing the same testimony, unchanged and with renewed vigor and earnestness, confirming his early experiences while



Edward Stevenson, who was authorized by Brigham Young to collect money to bring Martin Harris to Utah.

associated with Joseph Smith during the period of the coming forth of the Book of Mormon and the organization of the Church.

He was then conducted by Elder Stevenson on a tour of many of the established wards throughout the territory, where he always received a hearty welcome, and rejoiced at every opportunity to repeat his testimony.

When President George A. Smith and others were being driven by John Henry Smith in a carriage to take a bath in the Warm Springs, near Salt Lake City, while passing over a high hill, President Smith directed the curtains of the carriage to be raised, giving a magnificent view of the city below. The Tabernacle and the Tem-

ple—and in fact the beautiful city in full view—looked wonderful to Brother Harris, who seemed wrapped in admiration and exclaimed, "Who



Nancy Homer Harris, wife of Martin Harris, Jr., in whose home the aged witness spent his declining years.

would have thought that the Book of Mormon would have done all this?"⁵

On his way to Cache Valley, he stopped at Harrisville, near Ogden, to visit his nephew, Martin H. Harris. He then proceeded on to Smithfield to the home of his eldest son, Martin Harris, Jr. While living at Smithfield and later at Clarkston, Martin Harris was visited by his sons, John and Solomon, and his daughter, Ida May, who was born in Iowa after Caroline had left Martin at Kirtland and started West. Martin had never seen this daughter until he came to Utah and found her a lass of fourteen. Julia, Martin's eldest daughter, died in Echo, Utah, the year before her father arrived. Emer Harris, Martin's brother, also passed away in Logan the year before Martin came to Utah. Caroline, Martin's former wife, was now married and sealed to John Catley Davis.

Shortly after the arrival of his father in Smithfield, Martin, Jr., moved west across the valley to Clarkston. Here the aged witness spent the remaining years of his life in the quietude and serenity of his son's home, affectionately cared for by Martin, Jr., and his wife, Nancy Ann.

This Clarkston home soon became a center with a beaten path leading to its door, a constant stream of visitors from far and near coming to pay their respects to Martin Harris, the witness, and to hear his ever-ready testimony. He was literally and in great humility complying with that divine command, given him more than forty years before:

And thou shalt declare glad tidings, yea, publish it upon the mountains, and upon every high place, and among every people that thou shalt be permitted to see. (D & C 19:29.)

(Continued on page 524)

⁴*Journal History*, September 17, 1870.

⁵Edward Stevenson, *op. cit.*, page 390.



—Photographs by Eva Luoma

“HOW GLORIOUS IS YOUTH THAT IS CLEAN”

by Dr. Rex A. Skidmore

UNIVERSITY OF UTAH

ONE OF THE important questions facing youth today concerns moral standards. The scriptures and sages down through the ages have extolled the values of virtue. Church Authorities, other leaders, and scientists are re-echoing the same basic truth—that chastity is important and brings great rewards for individuals, families, communities, and nations.

The scriptures spell out emphatically that morality is a fundamental teaching which brings joy and happiness. The Book of Mormon and Doctrine and Covenants, as well as the Bible, clearly stress the importance of chastity. The First Presidency, in 1942, reaffirmed this position when they stated:

How glorious and near to the angels is youth that is clean; this youth has joy unspeakable here and eternal happiness hereafter. Sexual purity is youth's most precious possession.

President McKay, speaking before the MIA youth convention in Los Angeles, August 8, 1954, reiterated these basic truths:

There are some things which never grow old-fashioned. The sweetness of a baby is one. The virtue and chastity of manhood is another. Youth is the time to lay the foundation for our homes. I know there are those who tell you that suppression is

wrong, but I assure you that self-mastery, not indulgence is the virtue that contributes to the virility of manhood and to the beauty of womanhood.¹

Although the values of chastity have been set forth clearly and simply, a few errant youths claim that affectional exploration is all right. They point out that some studies, such as the Kinsey reports, show that promiscuity is not uncommon in certain groups. But the best knowledge available shows that errant youth are wrong. An over-all view of scientific data substantiates the view of religious leaders—morality makes sense as well as being spiritually sound.

The Kinsey reports, although quoted often, have been carefully analyzed by experts in various fields. The evaluations describe many scientific limitations of such studies; for example, Kinsey's research subjects were volunteers. Who would be most likely to volunteer to be interviewed? One who had so-called “liberal” views, similar to those of the researchers or someone who disagreed? Scientifically, his samples were not adequate. Therefore, it is unwise to draw conclusions from these studies. Edmund Bergler and William S. Kroger, two doctors, published a book re-

cently, which states that the Kinsey reports are based on twelve false premises and consequently are “entirely wrong and should be discarded in the interest of truth.”²

Although some promiscuity exists, this does not make it right. Numbers do not make a thing right or wrong, desirable or otherwise. Just because someone else does something, does not make it best for another to do. Thousands of persons are killed annually in automobile accidents; millions are injured. This does not mean that accidents are desirable. Theft is a common criminal offense; because thousands of people steal does not make stealing a good thing for anyone, individually or socially. Many people smoke tobacco and drink intoxicating liquor; this again, does not mean that smoking and drinking are desirable. In fact, a talk with a wife whose husband has been a heavy smoker and who has died of lung cancer or with a husband whose wife is an alcoholic dramatically reflects the undesirability of both practices.

Many social scientists and marriage counselors are reaffirming the importance of morality; for example, Dr. Pitirim A. Sorokin, noted sociologist at Harvard University, recently wrote:

¹The Deseret News and Salt Lake Telegram, “Church News,” Aug. 28, 1954, p. 3.

²The Deseret News and Salt Lake Telegram, Salt Lake City, January 8, 1954, p. 6A.

Immorality has helped to ruin many a great nation in past centuries. Today it threatens even the United States.

Sexual behavior, like any other kind, must be tested for rightness or wrongness by your own conscience. Will it harm your community? Your family? You yourself?

Many scientists are wisely wondering whether or not there is a connection between the shaky status of our sexual morality and the rise in the rate of crime, suicide, juvenile delinquency and insanity. Personally I believe there is.²

Dr. Abraham Stone, noted author and doctor, often regarded as the father of modern marriage counseling, takes a similar position: "From my quarter century of counseling on marital problems I cannot recall a single case where infidelity has strengthened the marital bond. . . . In fact it usually leads to deep personal conflicts and family disruption."⁴

At the conference of the National Council on Family Relations, held at Mills College, in Oakland, in July 1954, Dr. Lester Kirkendall, a national authority on family education, explained that in his discussion with youth groups the most effective reasoning in favor of chastity comes from thinking about the question: "What would be the results of the inter-relationship?" In other words, as young people really think through what promiscuity would mean to each

person involved and to his association with each other, support is gained for reserving affection for one's mate in marriage.

What about it—does morality make sense? A study of cases and facts shows clearly that it does. Persons who follow the moral code never have to worry about difficult situations such as venereal disease or an unsavory reputation. Life takes on a very different meaning to a young person who has just been told by a doctor that he has a "social disease." His feelings toward himself and others will never be the same. Let's take the case of Miss L. who showered her affection on whoever came along. When she wanted to settle down, she chose a serious-minded, clean young man. The marriage lasted only two weeks. The girl could not stand being a "living lie." Contrast this situation with the mature couple who have reserved their affection for each other in marriage. They are deeply in love. They have an abiding faith and trust in each other; the marital door is open for further growth of love, respect, and unity.

The person who adheres to the moral code actually has the most freedom of all. He is a slave to no one, not even to himself. As the rights of others are respected, freedom is increased for everyone.

Studies show that those who reserve their affections for marriage, for the one they really love, have the most

successful marriages. It is obvious that a husband and a wife who have been true to themselves and to each other can develop deeper understanding and oneness than can a pair who harbor mistrust from the start. Those who are promiscuous before marriage are the ones most likely to be promiscuous after "the knot has been tied." If a couple want the best marriage, the way is well defined.

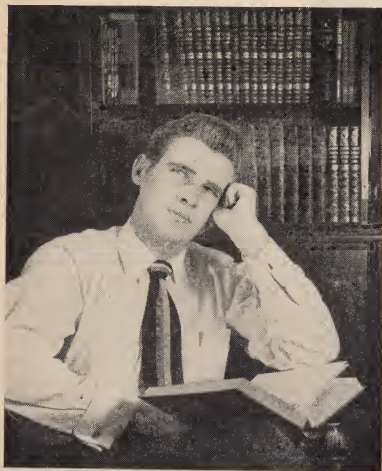
Affection is much more than a physical experience; it has psychological overtones and spiritual meaning. Therefore, the sanctity of the home is needed for real love and loyalty to abound. Affection, within marriage, is a spiritual resource for enhancing family solidarity; outside of marriage it is a cancerous growth which causes all kinds of trouble and complications. The sex urge is God-given for noble purposes which can be consummated only within the sanctity of marriage.

What about the youth who has "crossed the line"? This person needs help. If he can talk, in confidence, to his bishop or other counselor, and re-evaluate everything, then there is a good chance he can change his behavior and move forward. There is still an opportunity for a successful marriage—less than for those who have not "crossed the line"—but certainly worth working toward.

When everything is taken into consideration, it is clear that chastity pays big dividends, religiously as well as in other aspects of living. If young people will think through carefully all possibilities, they will find ample evidence and support for following the moral code, not only in the teachings of their church but also in the findings of social scientists and marriage counselors. Case history after case history attests to the fact that those who reserve their affection for the person they genuinely love, in marriage, are the ones who find the greatest happiness in life. The evidence, religious and secular, shows that chastity is a basic value to be cherished by all. Experience of the past and present confirms what President McKay so aptly said:

Self-mastery during youth and the compliance with the single standard of morality is (1) the source of virile manhood; (2) the crown of beautiful womanhood; (3) the foundation of a happy home, and (4) the contributing factor to the strength and perpetuity of the race!⁵

²David O. McKay, *Gospel Ideals* (Salt Lake City: THE IMPROVEMENT ERA, 1953), p. 44.



If young people think through carefully all possibilities, they will find ample evidence and support for following the moral code.

TOTAL SUBSCRIPTIONS

**SOUTH
LOS
ANGELES**
First in
Total, First
in Percent



Wm. Noble
Waite
stake president



Clifford B.
Wright
first counselor



Harold F.
Whittier
second counselor



Marvin E.
Jacobson
MIA supt.



Edna Harris
MIA pres.

**LONG
BEACH**
Third in To-
tal, Seventh
in Percent



Francis M.
Zimmerman
stake president



Richard Barnes
MIA supt.



Delores Halls
MIA pres.



Dorothen Smith
ERA director

**SAN
FERNANDO**
Fourth in
Total, Four-
teenth in
Percent



Hugh C. Smith
stake president



A. Weston Bird
MIA supt.



Mary Jane
Carlisle
MIA pres.



Dean Fullmer
ERA director



Dolly Henkel
ERA director

LAS VEGAS
Fifth in To-
tal, Ninth in
Percent



Thomas G.
Myers
stake president



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MIA supt.



Mildred
Ashworth
MIA pres.



Harold
Johnson
ERA director



Arvilla Johnson
ERA director

UNIVERSITY
Seventh in
Total,
Eleventh in
Percent



J. Quayle Ward
stake president



Clark P. Russell
MIA supt.



Edythe C.
Nick
MIA pres.



Nick Stoik
ERA director



Beth Brady
ERA director

**EAST LOS
ANGELES**
Tenth in
Total



Fauntleroy
Hunsaker
stake president



John P. Baker
MIA supt.



Burnadine D.
Wallace
MIA pres.



Burl A. Brown
ERA director

LIBERTY
Eleventh in
Total



Walter W.
Hunter
stake president



Kenneth R.
Johnson
MIA supt.



Lucille L. Ford
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Barnett W.
Swick
ERA director



Alice M. Swick
ERA director

Dramatic Campaign

ERA

SUBSCRIPTIONS

by A. Glen Snarr

THIS is a report and tribute to the thousands of loyal ERA workers and subscribers who were responsible for making the "Every Home an ERA Home" campaign an overwhelming success.

We are very grateful for the support and encouragement given by MIA officers, bishoprics, high councilmen, and stake presidencies. Through the combined efforts of all, more ERAs than ever before are now going into the homes of our people.

Considering some unavoidable obstacles that had to be overcome this achievement is even more significant. ERA workers in many parts of the Church were faced with problems that threatened to hinder the placing of the ERA in the homes of our people. As a result during most of the campaign subscriptions lagged, sometimes as much as twenty percent.

Then the magnificent field force started to roll. With a great conviction of the good they were doing and with a determination to be successful in the assignment given them, problems and discouragements were pushed aside; the true missionary spirit took over; and we had the biggest March, subscription-wise, in ERA history. This spirit continued through to the end of the campaign, April 13, and we finished in a blaze of glory with a better than two thousand subscription gain over last year. It would be difficult to find anywhere in the Church evidence of greater loyalty and devotion to duty than that manifested by the ERA workers who made possible this noteworthy accomplishment.

Twenty stakes, eight missions, eight wards and eight mission branches were awarded citations for placing among the leading units of the Church.

THE IMPROVEMENT ERA

PERCENT OF CASH AWARD MINIMUM

Finish—

REACH ALL-TIME HIGH

SUBSCRIPTION DIRECTOR

CITATION WINNING STAKES AND MISSIONS

It is with great pride that we list the stakes and missions which won citations. Much could be said about each of them. Some are newly organized stakes conducting their first campaign under their new name, such as, South Blackfoot and Las Vegas. Some are old-timers at winning citations and have been awarded one for many consecutive years; such as, Long Beach and South Los Angeles who have received a citation every year since their organization—nineteen and seventeen in a row respectively. Union has won ten consecutive citations; North Central States Mission nine; Florida eight; Los Angeles and South Idaho Falls seven; Canadian Mission six; Big Horn and Moapa five.

Space permitting we could tell in detail of the special meetings, dinners, dances, projects, special displays, charts, etc., used to create enthusiasm and enjoyment in the work that helped these stakes and missions attain such outstanding success. Each of the following deserves special recognition:

CITATION WINNERS, PERCENT OF CASH AWARD MINIMUM

*South Los Angeles, 397%; *Bountiful, 242%; *Los Angeles, 236%; *Big Horn, 221%; Blackfoot, 202%; Moapa, 197%; *Long Beach, 192%; *South Idaho Falls, 188%; *Las Vegas, 181%; South Blackfoot, 180%; *University, 175%; Union, 173%; *Maricopa, 166%; *San Fernando, 157%; Florida, 156%.

CITATION WINNERS, TOTAL SUBSCRIPTIONS

*South Los Angeles, 2887; *Bountiful, 1463; *Long Beach, 1309; *San

(Continued on page 514)

BOUNTIFUL

Second in Percent.
Second in Total



Thomas Amby Briggs
stake president



Howard Gerber
M I A supt.



Leone Newton
M I A pres.



Maurice Arbuckle
ERA director



Bernice Arbuckle
ERA director

LOS ANGELES

Third in Percent.
Eighth in Total



John M. Russon
stake president



Arthur Wallace
M I A supt.



Audrey Snow
M I A pres.



Harvey Sessions
ERA director

BIG HORN

Fourth in Percent.
Sixth in Total



Glen E. Nielson
stake president



Claude Lewis Jr.
M I A supt.



Gladys Emmett
M I A pres.



Floyd Allred
ERA director



Mrs. Floyd Allred
ERA director

BLACKFOOT

Fifth in Percent



Parley A. Arave
stake president



A. Berthel Bergeson
M I A supt.



Bernice Gardner
M I A pres.



Dale Jackman
ERA director



Mrs. Dale Jackman
ERA director

MOAPA

Sixth in Percent



Grant Martin Bowler
stake president



J. L. Bowler
M I A supt.



Ardyce Hardy
M I A pres.



Ilene Christenson
ERA director

SOUTH IDAHO FALLS

Eighth in Percent.
Ninth in Total



Cecil E. Hart
stake president



Monte Scott
M I A supt.



Golda Armstrong
M I A pres.



Jack L. McClary
ERA director

SOUTH BLACKFOOT

Tenth in Percent



Lawrence T. Lambert
stake president



Marvin Wray
M I A supt.



Zola Turpin
M I A pres.

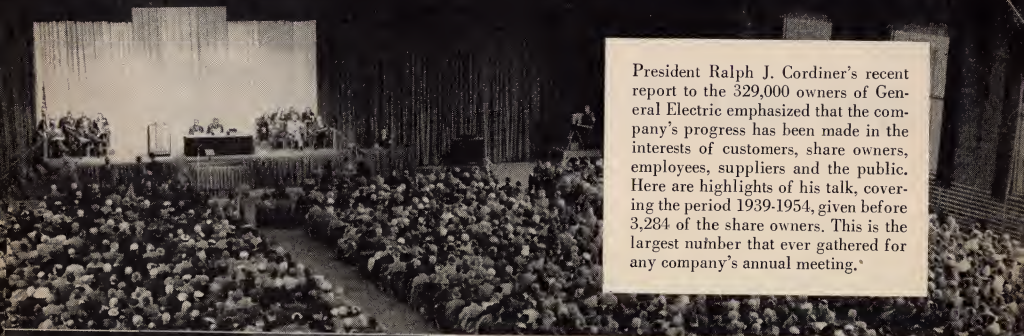


Orville A. Jensen
ERA director



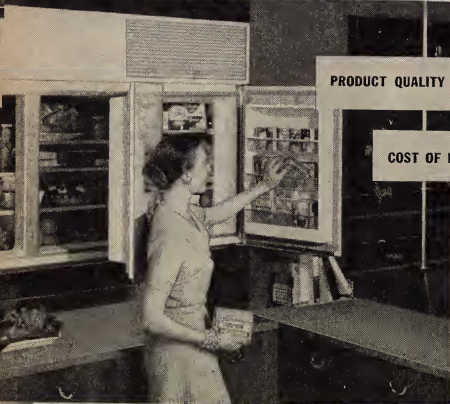
Irma Jensen
ERA director

Highlights from a report to the largest meeting of share owners ever assembled



President Ralph J. Cordiner's recent report to the 329,000 owners of General Electric emphasized that the company's progress has been made in the interests of customers, share owners, employees, suppliers and the public. Here are highlights of his talk, covering the period 1939-1954, given before 3,284 of the share owners. This is the largest number that ever gathered for any company's annual meeting.

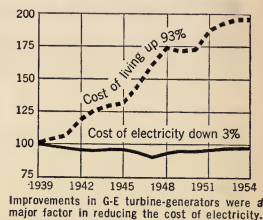
How customers shared in General Electric progress



PRODUCT QUALITY UP - Example: Today's 40-watt fluorescent lamp lasts 400% longer, costs 58.9% less

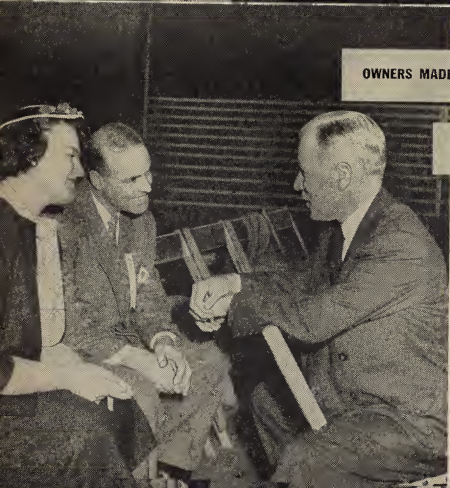
COST OF ELECTRICITY DOWN - A dollar today will buy \$1.03 worth of electricity at 1939 prices

New and improved products like the convenient wall-mounted refrigerator (shown at left) make work easier, life more comfortable—increase the need for electricity. Today the average home uses nearly three times as much electricity as in 1939; the average industrial worker, more than twice as much.



How share owners shared in General Electric progress

OWNERS MADE GROWTH POSSIBLE - \$534 million of total earnings was reinvested in the business



DIVIDENDS UP - General Electric paid 47¢ per share in 1939, \$1.53 per share in 1954

Share owner equity went up as a result of an aggressive policy of expansion. 34 cents out of every dollar of earnings was reinvested in the business; share owners' equity increased from \$324 million in 1939 to \$1,023 million in 1954.

◀ President Ralph J. Cordiner, at the annual meeting, welcomes Mr. and Mrs. William Roesch. Mr. Roesch, operator of a meat market in Buffalo, is General Electric's 300,000th share owner.



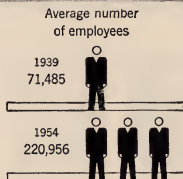
For Mr. Cordiner's report, highlighted on these pages, plus a record of the annual meeting, write General Electric, Dept. X2-117, Schenectady, N. Y.

How employees shared in General Electric progress

NEW JOBS CREATED • Example: Research and development created 70,000 job opportunities

WAGES UP • Example: Compensation and other benefits have grown more than seven times since 1939

New machines and new methods have made work cleaner and safer for our employees while keeping our products competitive. More than 70% of General Electric's post-war investment program of one billion, one hundred million dollars is for new and better equipment.

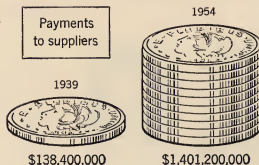


How suppliers shared in General Electric progress

MORE PURCHASES FROM MORE BUSINESSES • General Electric suppliers increased to 40,000

PAYMENTS for materials, supplies, and services have grown more than 10 times

A significant contribution of General Electric to the progress of its suppliers is the periodical Value Analysis Seminars. Fresh, creative thinking is encouraged. Suppliers are invited to contribute suggestions on improvements in our products, or ways in which their services or products can be better used.

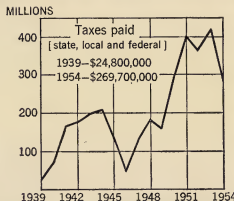


How the public shared in General Electric progress

ATOMIC PROGRESS SPEEDED • General Electric has been actively engaged in atomic development since the 1930's

MANY AREAS BENEFITED • Example: General Electric now has 135 plants in 105 cities in 28 states

General Electric is engaged in more atomic projects—for peace and defense—than any other company. For example, we have contracted to: Build the largest peacetime atomic electric plant yet announced • Operate Hanford Atomic Works • Build an atomic reactor for submarines • Develop aircraft nuclear propulsion.



Progress Is Our Most Important Product

GENERAL  **ELECTRIC**

PERCENT OF CASH AWARD MINIMUM

UNION
Twelfth in
Percent



Ernest Clifford
Anderson
stake president



Alton D. Baxter
M I A supt.



Naomi E. Perry
M I A pres.



Spencer B. Child
Era director



Thelma
Buckwalter
Era director

MARICOPA
Thirteenth
in Percent,
Fourteenth
in Total



L. Harold
Wright
stake president



Blaine Cummar
M I A supt.



Dorothy Kellis
M I A pres.



Lorenzo Rich
Era director



Iona Johnson
Era director

FLORIDA
Fifteenth in
Percent



Alvin C. Chase
stake president



Leolin N. Dickey
M I A supt.



Elsie Starling
M I A pres.



Richard Bowen
Era director



Joan Bowen
Era director

TOTAL SUBSCRIPTIONS

EAST MILL
CREEK
Twelfth in
Total



Lamont B.
Hanks
stake president



Kay A.
Schwendiman
M I A supt.



Shirley Collins
M I A pres.



Ted J. Neerings
Era director



Dorothy
Neerings
Era director

SALT LAKE
Thirteenth
in Total



Lincoln F.
Hanks
stake president



Joseph R. Smith
M I A supt.



Opal Christensen
M I A pres.



Harold W. Potts
Era director



Dorothy E.
Smith
Era director

MESA
Fifteenth in
Total



Donald
Ellsworth
stake president



Melvin D. Rogers
M I A supt.



Alice L. Skousen
M I A pres.

TOTAL SUBSCRIPTIONS, MISSIONS

CALIFORNIA
MISSION
Fifth in
Total,
Sixth in
Percent



Bryan L. Barker
mission pres.



Sister Bunker
mission mother



Tasma Dansie
M I A supervisor



Parley Dansie
M I A supervisor



Chad Cox
Era director

Era Subscriptions Reach All-Time High

(Continued from page 511)

Fernando, 1308; *Las Vegas, 1296; *Big Horn, 1201; *University, 1125; *Los Angeles, 1098; *South Idaho Falls, 1073; East Los Angeles, 1006; Liberty, 960; East Mill Creek, 948; Salt Lake, 939; *Maricopa, 930; Mesa, 860.

MISSION CITATION WINNERS PERCENT OF CASH AWARD MINIMUM

*New England, 414%; *Southern States, 201%; Canadian, 188%; North Central States, 170%; Western Canadian, 158%.

MISSION CITATION WINNERS, TOTAL SUBSCRIPTIONS

*Southern States, 2447; West Central States, 1132; *New England, 1001; Western States, 899; California, 889.

WARD AND BRANCH CITATION WINNERS

GROUP A WARDS (CASH AWARD MINIMUM 35 AND UNDER)

So. California Deaf Branch, Los Angeles Stake, 517%; *Miramonte Ward, South Los Angeles Stake, 420%; *Moore Ward, Lost River Stake, 372%; Darlington Ward, South Carolina Stake, 345%.

TOTAL SUBSCRIPTIONS

*Moore Ward, Lost River Stake, 108; *Miramonte Ward, South Los Angeles Stake, 105.

GROUP B WARDS (CASH AWARD MINIMUM 36 AND OVER)

Matthews Ward, South Los Angeles Stake, 463%; *South Gate Ward, South Los Angeles Stake, 459%; Huntington Park Ward, South Los Angeles Stake, 457%.

TOTAL SUBSCRIPTIONS

*South Gate Ward, South Los Angeles Stake, 450; West Bountiful Ward, Bountiful Stake, 332.

GROUP A BRANCHES (C.A.M. 7 AND UNDER)

*Foxyboro Branch, New England Mission, 1220%; Ft. Frances Branch, North Central States Mission, 750%; Genoa Branch, Southern States Mission, 600%.

THE IMPROVEMENT ERA

TOTAL SUBSCRIPTIONS

*Foxboro Branch, New England Mission, 61; Worcester Branch, New England Mission, 33.

GROUP B BRANCHES (C.A.M. 8 AND OVER)

New London Branch, New England Mission, 722%; Brantford Branch, Canadian Mission, 650%.

TOTAL SUBSCRIPTIONS

Toronto Branch, Canadian Mission, 155; Albuquerque 2nd Branch, Western States Mission, 141.

*Indicates double citation.

SOUTH LOS ANGELES AGAIN LEADS ALL STAKES

Top honors for stakes was won by South Los Angeles who placed first in total subscriptions for the twelfth consecutive year and first in percent for the sixth consecutive year. This remarkable achievement won for them the Citation Extra-Ordinary for the sixth consecutive time—the only stake ever to be awarded this special citation. Too much cannot be said about the consistently outstanding accomplishments of this fine stake. Here are some of their achievements: every ward in Hall of Fame; (Ninety percent or more of homes getting ERAs); largest number of subscriptions ever received from a stake, 2887; leader of all stakes in percent of cash award minimum, 397%; the ERA to every serviceman, 68; largest contribution to Lamanite Gift Campaign, 314.

President William Noble Waite, who is vitally interested in the ERA campaigns in his stake, has been in the ERA office on several occasions and said that they want the ERA in all their homes for it helps to develop a unity and a proper spirit among their members and is responsible for bringing many inactive members back into activity. Subscribers are encouraged regularly to read the ERA.

NEW ENGLAND LEADS ALL CHURCH UNITS IN PERCENT

New England Mission for the third straight year was awarded a special citation. Some of their achievements are: Highest in percent of Cash Award Minimum for the entire Church stakes and missions, 414%; third in totals for missions, 1001; twelve branches in the Hall of Fame.

(Continued on following page)

PERCENT, MISSIONS

NEW ENGLAND MISSION
First in Percent,
Third in Total



J. Howard Maughan
mission pres.



Richard L. Bushman
M I A supervisor



Theodore D. Walker
ERA director



J. Earl Sandmire
second counselor
first half of year



Jerome D. Wiest
second counselor

CANADIAN MISSION
Third in Percent



J. Melvin Toone
mission pres.



Lynn M. Beazer
first counselor



C. Duane Kerr
second counselor



K. Ray Durham
ERA director

NORTH CENTRAL STATES MISSION
Fourth in Percent



G. Eugene England
mission pres.



G. Albin Matson
first counselor



J. Wright Child
second counselor



Douglas Deardon
former M I A supervisor



Thomas A. Gwynn
M I A supervisor

WESTERN CANADIAN MISSION
Fifth in Percent



R. Scott Zimmerman
mission pres.



V. Alfred Wood
first counselor



Helen Low
M I A supervisor



Jack A. Butters
second counselor



Beth Harper
mission stenographer

TOTAL SUBSCRIPTIONS, MISSIONS

SOUTHERN STATES MISSION
First in Total,
Second in Percent



Peter J. Riels
mission pres.



Lucille K. Brown
M I A supervisor & ERA director



Archie Hutchison
president,
West Florida Dist.



Roy P. Doublerly
president,
Central Florida Dist.



Ralph C. Brown
ERA aid

WEST CENTRAL STATES MISSION
Second in Total



Samuel A. Hendricks
mission pres.



Martel Hendricks
women's auxiliaries



Lawrence I. Taylor
first counselor



Noel Rigby
mission aid



Mary Rigby
mission aid

WESTERN STATES MISSION
Fourth in Total,
Eighth in Percent



A. Lewis Elzgren
mission president



Sister Elzgren
mission mother



Delmont H. White
first counselor



Rella White
M I A supervisor

Era Subscriptions Reach All-Time High

(Continued from preceding page)

President J. Howard Maughan has indicated that the ERA is a vital part of the proselyting activities in the New England Mission.

SOUTHERN STATES MISSION EXCEEDS 2000 SUBSCRIPTIONS

Southern States Mission placed first in total subscriptions with 2447 and second in percent with 193% among missions and sent in the second largest number of subscriptions of any Church unit. President Peter J. Ricks, with the splendid assistance of Lucille K. Brown, has been encouraging the local branch officers to assume responsibility of ERA campaigns. Every letter has indicated that the entire mission is solidly behind this work and realizes the great good that can be done by placing this missionary magazine in the homes of members and some non-members. There were thirty-nine branches in the Southern States Mission reporting that the qualifications for listing in the Hall of Fame had been achieved. Many of the branches reported that one hundred percent of the LDS families were receiving the ERA.

BOUNTIFUL STAKE SCORES HIGH

Bountiful Stake, a citation winner each year since its organization about three years ago, turned in 1463 subscriptions and reached 242% to place second to South Los Angeles in both listings. Brother and Sister Maurice Arbuckle, conducting their first campaign as a man and wife team, have set a new standard of achievement for the stakes in the Salt Lake area.

SALT LAKE AREA STAKES SCORE HIGH

One of the surprises of the campaign was the number of Salt Lake area stakes that won citations. Bountiful was the leader among these, followed by University, Liberty, East Mill Creek, and Salt Lake. This equaled the number of citation winners from the perennially strong Southern California area.

UNIVERSITY STAKE IS TRIPLE CITATION WINNER

We must mention the remarkable achievements of University Stake. (Continued on page 518)

THE IMPROVEMENT ERA



The Improvement Era
Citation
Extra-Ordinary
AWARDED TO
SOUTH LOS ANGELES STAKE
For Superior Accomplishments
in the
Every Home an Era Home
CAMPAIGN
1971-1975
Exceptional Honor Achievements

1. Leader of Branches, Citations, Society Ward in Hall of Fame
2. Achieved second best stake in total subscriptions (Leader of all stakes for twelfth consecutive year)
3. Leader of all stakes in percent of C.A.M. (Third place consecutive year)
4. Largest contribution to the Lamson gift campaign
5. The Era in every Southern Home

This Citation includes special recognition and honors to every Ward in South Los Angeles Stake

Branch: Bountiful
Stake: Bountiful
President: [Name]
First Counselor: [Name]
Second Counselor: [Name]
Third Counselor: [Name]
Fourth Counselor: [Name]
Fifth Counselor: [Name]
Sixth Counselor: [Name]
Seventh Counselor: [Name]
Eighth Counselor: [Name]
Ninth Counselor: [Name]
Tenth Counselor: [Name]



The Improvement Era
Special Citation
AWARDED TO
New England Mission
For Superior Accomplishments
in the
Every Home an Era Home
CAMPAIGN
1954-55
Superior Honor Achievements

1. Leader of all missions and stakes in percent of C.A.M.
2. Third in total subscriptions Missions — All Church
3. Twelve branches in the Hall of Fame — The Era placed with the equivalent of 90% or more of the families of record. This Citation includes special recognition and honors to every branch and district in New England Mission

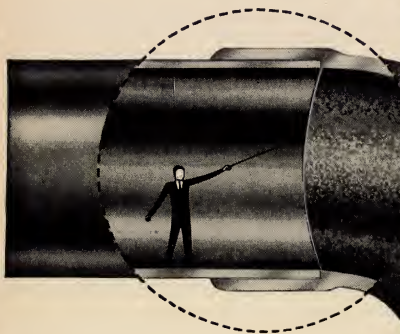
Branch: [Name]
Mission: [Name]
President: [Name]
First Counselor: [Name]
Second Counselor: [Name]
Third Counselor: [Name]
Fourth Counselor: [Name]
Fifth Counselor: [Name]
Sixth Counselor: [Name]
Seventh Counselor: [Name]
Eighth Counselor: [Name]
Ninth Counselor: [Name]
Tenth Counselor: [Name]

for better drainage lines

CHASE COPPER TUBE



Smooth inside surfaces
assure even flow!



Chase Copper Tube with Chase Solder-Joint Fittings for waste, vent and soil lines can be installed rapidly . . . more economically . . . do a better drainage job . . . last longer.

You get a *lightweight system* that can be easily assembled and handled on the job. Pipe and joints are rugged enough to take hard knocks. 20 foot lengths need fewer joints.

For complete information, see your Chase wholesaler.



Corrosion-resistant,
of course!



Entire system lightweight,
easily installed!



Fittings trim and
compact!



CHASE Copper Fittings are
water-tight, pressure-tight!



**Utah Copper
Division**



Kennecott Copper Corporation

A Good Neighbor Helping to Build a Better Utah

YOU, TOO, WILL GAIN from CHILDCRAFT!

The fascinating wonders of childhood! How you'll cherish exploring them with your child, with *Childcraft* as your guide!

You'll find enchanting poems and stories with brilliant, full-color illustrations, all selected for the important adventure of growing up. And, as his interests widen, there are sections on Art, Science, Nature Study, Music, Literature and History; all geared to the special interests of the eager, growing mind. Memorable songs, fascinating games, stimulating riddles, and other creative activities occupy young hands and minds.

But *Childcraft* is not just a set of 15 wonderful books. It is a design for living, guidance, and well-rounded growth and development. It brings you the services of 150 leading experts in child psychology and education. It's difficult to say who will gain the most, you or your child, when you make *Childcraft* part of your family. For all this, *Childcraft* costs less than you think. For full information, write Mr. William F. Hayes, Dept. 1247, Box 3565, Chicago 54, Illinois.

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*America's famous
child development plan*

FIELD ENTERPRISES, INC.
Educational Division
Merchandise Mart Plaza
Chicago 54, Illinois

**Has your ward shown either
of these films?**

(By L.D.S. people for L.D.S. showings)

OLIVER COWDERY

45 min. 16mm color sound dramatization of highlights in his life. Very educational and entertaining.

THE CHOICE LAND

30 min. 16mm sound film dramatizing the Story of the Americas with Book of Mormon history as theme.

Reasonable rental—Also hundreds of other films to choose from

For full information, write or call

HILLAM'S

54 Post Office Place Salt Lake City, Utah
Phone 3-5417

ERA SUBSCRIPTIONS REACH ALL-TIME HIGH

(Continued from page 516)

Under the leadership of Nick Stolk, who gained a testimony of the gospel in a labor camp in Germany and who is now a member of a bishopric, the stake not only won double citation honors but also registered the greatest point gain in percent. It was the only

Church unit, stake or mission, to win a triple citation.

SERVICEMEN SUBSCRIPTIONS

Under the plan outlined by the general servicemen's committee of the Church, servicemen are to receive the ERA each month as a gift

On Keeping Confidences

Richard L. Evans

LAST WEEK we talked of sharing confidences. Today, for a moment, we should like to talk of keeping confidences. As already observed, there is strength and safety and sincere satisfaction in sharing thoughts and feelings and experiences with those we love and live with—husbands with wives, children with parents, families sharing with one another something of their separate circles. There is strength and safety in the counsel and confidences of more than one mind, and both in times of happiness and in times of trouble we all need someone to confide in, someone to share with, someone to talk to. (Of course, there is such a thing as being too talkative, too trivial, of telling too much too tiresomely. And there is such a thing also as being too intrusive in attempting to pry out confidences with insensitive insistence.) But all this aside, it is wonderfully reassuring and satisfying to have someone to be safe with, someone to trust, someone to talk to understandingly and openly—without holding ourselves too tightly; without the feeling that we must speak through narrow, guarded slits; without the fear of letting someone see inside. Sometimes things don't come into focus until they are talked out, and in thinking out loud, in sharing confidences with someone who has a right to share them, counsel becomes wiser, safer, and more mature. One of the surpassing blessings of life is to have someone to listen, someone to understand, someone close and comfortable and trusted, with the assurance that what is said will be respected, not misunderstood, not distorted, not misquoted, not mis-used. In some respects, a greater compliment than being loved, is being trusted—and deserving to be trusted. And as we have a right to expect the confidences of those we love and live with, so we have an obligation to respect and keep such confidences—and never to let one who shares a confidence with us be embarrassed by it. The essence of these thoughts has been beautifully phrased in this summarizing sentence: "Oh, the comfort, the inexpressible comfort, of feeling safe with a person having neither to weigh thoughts, nor measure words—but pouring them all right out—just as they are—chaff and grain together—certain that a faithful hand will take and sift them—keep what is worth keeping—and with the breath of kindness blow the rest away."¹

"The Spoken Word" FROM TEMPLE SQUARE

PRESENTED OVER KSL AND THE COLUMBIA BROADCASTING SYSTEM, APRIL 24, 1955

Copyright, 1955

¹Friendship—Dinah Maria Mulock Craik. (Has also sometimes been credited to George Eliot, apparently erroneously.)

from the priesthood quorum to which they belong or from the bishop; each is authorized to use quorum or ward funds for this purpose.

Bishops and Melchizedek Priesthood quorum presidents have realized the great source of comfort and strength as well as the enjoyment that can come to these young boys through reading THE IMPROVEMENT ERA while away from home. With this conviction, these leaders in most of the wards of the Church have seen to it that all the servicemen from their ward are getting THE IMPROVEMENT ERA. Letters of appreciation received from these servicemen give ample evidence of the good being accomplished, of testimonies being strengthened, and missionary work being carried forward among their buddies through this service.

MISSIONARY TO THE LAMANITES

An important feature of the past campaign was the thousands of gift subscriptions sent in for the Lamanites. The leading contributors were South Los Angeles, 314; South Idaho Falls, 232; Long Beach, 212; Bountiful, 138; Las Vegas, 111; Timpanogos, 106. Lamanite subscriptions in excess of twenty percent of the total for any stake are not counted for citation purposes.

HALL OF FAME

For the first time in ERA history the special Hall of Fame certificates were awarded to qualifying wards and branches. Seventy-two wards and ninety-four branches attained this high goal. The stakes and missions to qualify the largest number of wards and branches for the Hall of Fame recognition are: Southern States Mission, 39; South Los Angeles Stake, 12; New England Mission, 12; California Mission, 10; Canadian Mission, 9; Big Horn Stake, 8; Bountiful Stake and Blackfoot Stake, 5 each.

And so another campaign becomes history. The ERA in editorial content as well as in subscriptions has improved and grown beyond our fondest dreams. Its influence for good is being felt throughout the world. This magnificent record is a tribute to the thousands of loyal ERA workers throughout the Church who have so devotedly given of their time and means to make the "Every Home an ERA Home" campaign the greatest in ERA history.

JULY 1955

Rylock

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AT YOUR LOCAL LUMBER DEALER

Rylock Screen & Storm Door

Rylock Tension Window Screens



... Save You Maintenance and Upkeep Costs Year After Year

Rylock Aluminum Screens and Combination Doors are so easy to install and so low in upkeep. Beautiful, durable and economical! The trim, graceful design of Rylock Screens and Combination Doors blend with any decor. See them today!

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COMICS . . .

In The Tribune

For its instructive and wholesome cartoon features, The Salt Lake Tribune has received many appreciative letters and comments. Comics that glorify what is noble in mankind — like Judge Parker, Mary Worth and Joe Palooka, and comics of genuine universal amusement — like Blondie, Dennis the Menace and They'll Do It Every Time, find an appreciated place in The Tribune. And comics that instruct — like Lewis and Clark, The Old Glory Story, Tales from the Great Book and True Life Adventures — are in keeping with the Tribune's purpose to serve its readers with wholesome and enlightening amusement through the cartoon medium. That is another reason why One of America's Great Newspapers is

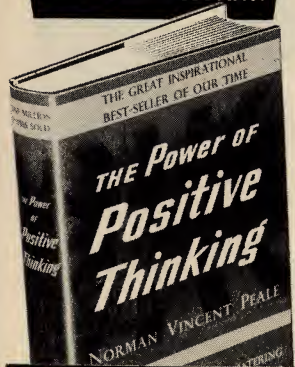
The Salt Lake Tribune.

ONE OF AMERICA'S GREAT NEWSPAPERS

The Tie that Binds the Intermountain West



**How this book has
changed the lives of
millions of people
all over America...**



NORMAN VINCENT PEALE'S THE POWER OF POSITIVE THINKING

has helped millions to find themselves—to live fully—to leave their fears and indecisions behind them. Many thousands have written letters telling how this book has worked to change the course of their very lives...

- A mother writes: "The best guide to daily living I have ever had."
- A businessman says: "Every chapter I read presented a source of encouragement and seemed to have just the answer I was looking for."
- A college student says: "It's a book that makes you feel like a new person inside."
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ARCHAEOLOGY AND THE BOOK OF MORMON

(Continued from page 498)

... the time ... cometh that those who are now, or the seed of those who are now numbered among the people of Nephi, shall no more be numbered among the people of Nephi.

But whosoever remaineth, and is not destroyed in that great and dreadful day, shall be numbered among the Lamanites, ...¹⁰

¹⁰Alma 45:13-14.

An angel from heaven had previously given Nephi this information, declaring that a mixture of the seed of the Nephites would remain forever among the Lamanites or American Indians. In speaking of the latter days—the days in which we live—the angel declared:

Someone to be safe with...

Richard L. Evans

WE HAVE talked of sharing and of keeping confidences. Today for a moment, we should like to talk of someone to trust—someone to be safe with. There are many exciting people, many talented and able and entertaining people, many charming and engaging people, who add interest and usefulness and color to any occasion. But beyond all this, among the greatest blessings of life is to feel safe with someone. In many things we are very dependent upon other people. We don't have the knowledge or skill or ability to do some things for ourselves. And since this is so, it is a surpassing blessing to have someone to trust—someone to be safe with. But there is no real safety or peace or assurance with anyone without integrity, without high qualities of character. [It is a blessing and an obligation to see that our children are safe. Blessed is the child who can come with his hurts and his troubles to someone he can trust, and be enfolded in loving arms, with the blessed assurance of being safe with someone. And not only is it so with children, but with others also. [We likely wouldn't let an unknown, unbonded messenger carry large amounts of money from bank to bank. But do we assure ourselves how safe our loved ones are? Would we entrust a daughter, for example, to unknown and unproved companions? Is there anything more priceless than virtue? Than chastity? Would we leave priceless and irreplaceable things to chance? This is plain speaking—but not too plain for speaking of life and peace and safety and happiness, and of infinitely important and irreplaceable things. Among the greatest blessings in life is to be safe with someone—someone without evil intent, someone who wouldn't violate a trust, who wouldn't take advantage of innocence or ignorance; someone who isn't planning in his heart to cut across conventions, to compromise principles, or to deprive another person of virtue, chastity, honor, or any priceless or irreplaceable possession. We may have all else in life, but if we can't count on character, on integrity, if we haven't the sense of being safe, we have little that matters very much. O the joy, the surpassing joy of having someone we can turn to, someone we can trust. "O the comfort, the inexpressible comfort, of feeling safe with a person. ..."]

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¹⁰Friendship, Dinah Maria Mulock Craik.

... the Lord God will not suffer that the Gentiles will utterly destroy the mixture of thy seed, which are among thy brethren.

Neither will he suffer that the Gentiles shall destroy the seed of thy brethren [Lamanites or Indians].¹⁷

In modern revelation the Lord confirmed the fulfilment of the promise made to his ancient prophets. In speaking of the coming forth of the Book of Mormon, he declared:

Nevertheless, my work shall go forth, for inasmuch as the knowledge of a Savior has come unto the world, through the testimony of the Jews, even so shall the knowledge of a Savior come unto my people—

And to the Nephites, and the Jacobites, and the Josephites, and the Zoramites, through the testimony of their fathers—

And this testimony shall come to the knowledge of the Lamanites, and the Lemuelites, and the Ishmaelites, who dwined in unbelief because of the iniquity of their fathers, . . .

And for this very purpose are these plates preserved, which contain these records— . . .¹⁸

Certainly the Lord would not have made mention of the Book of Mormon record coming to the descendants of the Nephites if there were no descendants remaining in America at the time of its publication.

President Wilford Woodruff accepted the promises of the Lord that some of the seed of the Nephites would be preserved; and he firmly believed that he found some of the direct descendants of the Nephites in New Mexico and Arizona. He spent several months doing missionary work with the Indians in that section of the country, and then, on September 15, 1879, he wrote a letter to President John Taylor and the Council of the Twelve in which he stated:

In my short communication of the 2nd inst., I promised to give a fuller account of my visit to the Isletas, which I will now endeavor to do. I view my visit among the Nephites one of the most interesting missions of my life, although short. I say Nephites because if there are any Nephites on this continent we have found them among the Zunis, Lagumas [Lagunas], and Isletas, for they are a different race of people altogether from the Lamanites. I class the Navajo, Moquis, [Hopis] and Apaches with the Lamanites, although they are in advance of many Indian tribes of America. I class the Zunis, Lagumas, and the Isletas among the Nephites (See D. & C. 3:17).¹⁹

In addition to the famous Bonampak murals, other similar wall paintings made by Indians, depicting white and dark peoples, have been discovered.

(Continued on following page)

¹⁷1 Nephi 13:30-31.

¹⁸D. & C. 3:16-19; 2 Nephi 29:12-13.

¹⁹Matthews F. Cowley, Wilford Woodruff (Salt Lake City, 1916), pp. 521-522.

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ARCHAEOLOGY AND THE BOOK OF MORMON

(Continued from preceding page)

covered; for example, a mural was painted on the walls of a temple at Chichén Itzá, Yucatán—according to archaeologists, painted approximately 1000 A.D.—which illustration shows white people in bondage to a dark-skinned race.²⁰ This mural could be a representation of a historical event at Chichén Itzá or it may refer back to an ancient historical event which

occurred in the days of their Nephite and Lamanite ancestors, since the Book of Mormon gives evidence of the former (white people) being in bondage to the latter (dark-colored) people.²¹ It matters little which it may be, since either constitutes valid Book of Mormon evidence.

In addition to the murals depicting white and dark-colored peoples, considerable documentary evidence has been preserved which maintains that

²⁰Dr. J. Eric S. Thompson, *The Civilization of the Mayas* (Chicago, Ill., 1933), p. 29, dates the erection of New Chichén Itzá from A.D. 968 to 987, and Dr. Morley, *op. cit.*, p. 81, states that Chichén Itzá was reoccupied in 968 A.D. (See front cover.)

²¹Mosiah, Chapters 19-22, pp. 170-178; 23-24, pp. 178-182.

white people lived in ancient America; for example, in approximately 1600 A.D., Ixtlilxochitl, an Indian of a royal family who lived near the city of Mexico, wrote a history of his progenitors.²² This Indian prince, maintaining that his ancestors were white people, claimed that they came to Mexico in three different migrations from beyond the sea. He said that the first group "... were of those of the division of Babylon," and that they came to America from "... the very high tower," no doubt meaning the Tower of Babel.²³ A similar claim is made by the Book of Mormon.²⁴ He also stated that two other groups of people crossed the sea and settled in the Western Hemisphere.²⁵ This claim is also in harmony with one made by the Book of Mormon regarding the Nephites and Mulekites.²⁶

Not only does Ixtlilxochitl claim that the ancestors of the Indians were white people, but he also maintains that throughout the entire period following the last great war which, in agreement with the Book of Mormon, took place during the latter part of the fourth century,²⁷ white descendants of these ancient peoples continued to live in the valley of Mexico and in Yucatán until the coming of Columbus and the Spanish conquest;²⁸ for example, we read in the *Works of Ixtlilxochitl* about a tenth-century king or nobleman, named Topiltzin (Kukulcan), sometimes called Quetzalcoatl because he was a priest or worshiper of the ancient white god. He was a white man with a long flowing beard, who lived in the valley of Mexico.²⁹

Enemy peoples defeated him in battle and forced him from the country. Topiltzin and his Toltec associates went to Yucatán. These newcomers united with the Mayas and, under the leadership of Topiltzin, built the New Mayan Empire. The principal cities that this bearded white man from Mexico is said to have built were New Chichén Itzá and Mayapan.³⁰

The principal temple erected at Chichén Itzá was named Kukulcan in

²²*The Works of Ixtlilxochitl*, cited in Milton R. Hunter and Thomas Stuart Ferguson, *Ancient America and the Book of Mormon* (Oakland, Calif., 1950), pp. 1-430.

²³*Ibid.*, pp. 24-25.

²⁴Ether 1:1-43.

²⁵Hunter and Ferguson, *op. cit.*, pp. 53ff.; pp. 121ff.

²⁶Nephi chapters 1-18; Omni 1:13-16; He. 6:10; 8:21.

²⁷Mormon chapters 3-6, pp. 463-471; Hunter and Ferguson, *op. cit.*, pp. 347-365.

²⁸*Ibid.*, p. 382.

²⁹*Ibid.*, pp. 330-395.

³⁰Alfred M. Tozzer, *Landa's Relacion de las Cosas de Yucatan* (1941 ed.), pp. 20-26; Gaspar Antonio Chi, cited in M. Wells Jakeman, *The Origin and History of the Mayas* (Salt Lake City, 1945), pp. 35-96.

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honor of this tenth-century builder and white ruler of Chichén Itzá. His likeness was carved on one of the door-jams of the temple, a photograph of which is reproduced here. It takes no more than a casual glance at this bearded, white Kukulcan to convince one that it is not the portrayal of a beardless Indian, but certainly the representation of a white man. Observe the profile line of this nose and the heavy growth of his beard. The feathers of the quetzal bird protrude gracefully from his headdress, indicating that he was a priest of the "Bearded White God" or Jesus Christ, symbolized by the quetzal.

Not only do we have the likeness of this bearded white person carved in stone, but we also have the definite claim made by Ixtlilxochitl that the Toltec kings, including Topiltzin, were white and bearded. To quote: "These kings were high of stature, and white, and bearded like the Spaniards, . . ."³¹



The bearded Mayan warrior killing a captive. Under surface of west door lintel, "Temple of Painted Walls," Bonampak, Mexico.

Documentary evidence indicates that strains of white blood still remained in the Toltec peoples of the valley of Mexico during the tenth century A.D. The white blood was apparently gradually diluted as years passed until the arrival of the Europeans in the sixteenth century. Ixtlilxochitl, in delineating the events of the tenth century, states that

. . . during the first days they found a

child on a hill. It was very white and blond and beautiful . . . and from that time forth there was a law that wherever a child was born that was very white and blond, when it was five years of age it was right away sacrificed. This law lasted until the coming of the Spaniards.³²

From the evidence that has been presented, it is clearly shown that some of the Nephites escaped death at the close of Book of Mormon history. Since the information is not available, it is impossible to state definitely the exact number of Nephites who denied Christ and joined the

³²Ibid., p. 382.

Lamanites; and yet it is probable (judging from the large numbers of white peoples in various parts of ancient America following the close of Book of Mormon history) that a considerable number survived the last great war. There is much evidence in the Book of Mormon, as has been presented, that such would be the case. Thus the writer maintains that the ancient Nephites are at least partially accountable for the white peoples who inhabited America between the dates of 421 A.D. and the discovery of America in 1492 A.D.

(To be continued)

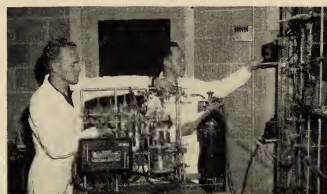
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³¹Ixtlilxochitl, cited in Hunter and Ferguson, op. cit., p. 240.



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STORY OF MARTIN HARRIS

(Continued from page 507)

One of the prominent Church lead-
ers who visited Martin Harris two
years before the witness died at Clark-
ston, Utah, was Charles W. Nibley,
later the Presiding Bishop and then
a member of the First Presidency
whose report of the incident, as related
to me by his son Preston Nibley, is a

typical example of the impressions
that Martin's numerous visitors re-
ceived. Brother Nibley found "a little,
old man, shriveled and dried up in ap-
pearance, but when he spoke, his
hearers were thrilled with earnestness
and the fiery, animated tone of his
voice, the bright, keen expression in
his eyes, but withal a deep humility

On Relying on Laws and Locks

Richard L. Evans

ON THIS question again of being safe with someone: After all
other considerations are taken into account and given
their proper appraisal, we had just as well, first and always,
face this fact: that the only things we can count on ulti-
mately are honesty, integrity, and high qualities of character.
There is no such thing as being permanently safe simply
with laws or with locks. No lock was ever made that gives
full and lasting protection against a cunning and determined
dishonesty—because the same kind of brains that can make
a so-called safe lock can outsmart a so-called safe lock. The
same kind of brains that can make a code can break a code.
The same kind of mind that can devise a so-called "fool-
proof" system, can, if determined to do so, outsmart a
"fool-proof" system. Laws and locks retard dishonest people,
but they don't stop dishonesty. Only honesty can stop dis-
honesty—only integrity, only high qualities of character. And
whenever we have to put ourselves in someone else's hands,
as we often do, whenever we have to trust people in any oc-
cupation, in any profession, in any relationship in life, we
should look beyond skill, beyond talent, beyond personality,
beyond appearance, beyond ability—beyond all these (but
including them also if we can) we should look for qualities
of character. And if we can't count on character, there is
very little that we can count on. No man has reason to
sleep very well if his whole trust is placed in locks and
alarms, for people have proved repeatedly, with boldness
and craftiness and cunning, that they can invade the most
safely guarded precincts; that they can perpetrate multi-
million dollar frauds upon the public; that they can circum-
vent accounting systems, audits and rules and regulations.
And with more laws and locks than we have ever had be-
fore, and with more men checking on other men, there is
more and ever more violation of laws and of locks. Too
often, in too many places, too many of us have too much put
our trust in mere physical factors, in the arm of flesh, and
have too much forgotten the inner make-up of the man.
But when we have found someone with high qualities of
character, someone without evil intent, someone who knows
the difference between what is his and what isn't, what is
honorable and what isn't, we have found a possession be-
yond price—for one of the greatest blessings of life is some-
one to trust, someone to be safe with.

"The Spoken Word"

FROM TEMPLE SQUARE

PRESENTED OVER KSL AND THE COLUMBIA BROADCASTING
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when he repeated his unwavering testimony. 'I saw the angel, I saw the plates. I heard the voice of God declare that the plates were revealed by the power of God and that they were translated by the power of God, and I was commanded henceforth to bear witness of what I saw and heard.'

Early in July 1875, nearly five years after he had come to Utah, Martin Harris was stricken with a kind of paralysis. It was the venerable witness's last illness.

A few hours before his death, when prostrated with great weakness, Martin Harris was visited by his ward bishop, Bishop Simon Smith of Clarkston Ward. Martin stretched forth his hands to salute him and said, "Bishop, I am going." In the words of his son, Martin Harris, Jr., "The bishop told Father that he had something of importance to tell him in relation to the publication of the Book of Mormon in the Spanish language by the request of the Indians in Central America. Upon hearing this, Father brightened up, and his pulsation improved, and although very weak, he began to talk as he had formerly before his sickness, and I think he spoke about two hours, so that you may see by this that the mere mention of the Book of Mormon put new life into him."⁶

Elder William Harrison Homer, Sr., has written concerning this time:

"At that time I and my family lived in Clarkston. With other members of the Clarkston Ward, I called at the Harris home to relieve them in the care of the old man. We began to think that he had borne his last testimony. The last audible words he had spoken had been something about the Book of Mormon, but we could not understand what it was. However, these were not his last words.

"The next day—July 10, 1875—marked the end. It was in the evening—milk time—and Martin Harris, Jr., and his wife Nancy Homer Harris, had gone out to milk and do the evening chores. In the house with the stricken man were left my mother, Eliza Williamson Homer, and myself, who had had so interesting a day with Martin Harris in Kirtland. I stood by the bedside, holding the patient's right hand, and my mother was at the foot of the bed. Martin had been unconscious for a number of days. When we first entered the

(Concluded on following page)

⁶Journal History, July 10, 1870.
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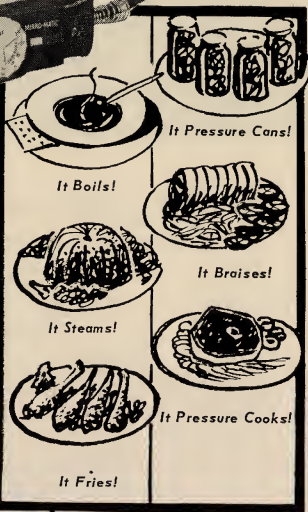
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Story of Martin Harris

(Concluded from preceding page)

room, the old gentleman appeared to be sleeping. He soon awoke and asked for a drink of water. I put my arm under the old gentleman, raised him, and my mother held the glass to his lips. He drank freely and then looked at me and recognized me. He said, 'I know you. You are my friend.' He said, 'Yes, I did see the plates on which the Book of Mormon was written: I did see the angel; I did hear the voice of God; and I do know that Joseph Smith is a Prophet of God, holding the keys of the Holy Priesthood.'

"This was the end. Martin Harris, divinely chosen witness of the work of God, relaxed, gave up my hand. He lay back on his pillow, and just as the sun went down behind the Clarkston mountains, the spirit of Martin Harris passed on. When Martin Harris, Jr., and wife returned to the house, they found that their father had passed away. But in passing, Martin Harris, favored of God, repeated an irrefutable testimony of the divine inspiration and prophetic genius of the great Prophet, Joseph Smith."⁷⁷

Friends came from far and wide to attend the services for their old friend, the witness of the Book of Mormon. And when he was buried, they placed a copy of the Book of Mormon in his right hand, and copy of the Doctrine and Covenants in his left hand.

⁷⁷THE IMPROVEMENT ERA, op. cit. (March 1926) XXIX: 472.

(The end)

Edna's Misapprehension

(Continued from page 501)

Edna smiled sadly and fought hard with the lump in her throat. I must get out! I must get out! The people seemed to be closing around her, tightly and mockingly. Late members pushed closer together. Right after this song, she consoled herself. Any excuse will do. I should have stayed home. She thought of the long week she had fought, trying to convince herself that there was a good reason for not being included with the ones that were called.

It had been Saturday morning, and Edna was making the usual rounds with the vacuum cleaner. She slipped the switch off, and a quiet hush fell over the room. She just remembered.

THE IMPROVEMENT ERA

Perhaps they hadn't notified anyone, yet. She let the vacuum slide to the floor and hurried toward the telephone.

"Has Dorothy what?" Mae Benton's shrill voice echoed over the phone.

"Just called this morning to see," she hesitated, "to see if anyone has said anything to Dorothy about singing in the choir?"

"Oh, yes. I believe it was right after church. The bishop talked to her. He said that he would like to have her sing in the choir. She seems to like the idea, too. Must be a lot of other young people have been asked, also!"

"That's nice! Very nice!" Edna tried to hide her disappointment. She hung up the phone. They wanted young material. She could not compete with that. She lingered by the mirror in the hall and quickly pinned a lock of gray hair back into the bun at the nape of her neck. If Peter were only here, he would understand!

Edna suddenly came back to reality. The opening song was completed. A shuffle rustled over the audience. Someone coughed. A baby cried. A young mother hurried out the door with a small child. Brother Myers was looking at Edna.

"I must leave," she whispered to Mae Benton. More people crowded in beside her. Brother Myers was talking to the bishop. The bishop nodded. Brother Myers edged over to the speakers' stand.

"Last Sunday, we began our revision of the choir. Sounded excellent. But, before the special numbers, we would like to have all the choir members that came in late, join us. Sister Kelshaw—"

Edna looked startled and automatically stood up. The horrible cramped feeling began to leave her, as she made her way quietly up to the front.

"We're trying to improve this choir," Brother Myers whispered teasingly. "We've been calling new members, but maybe, we'd better start calling all the old ones, so they won't drop out."

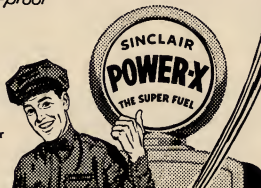
Edna's eyes sparkled. Someone handed her a green hymnbook and whispered the page. "I just misunderstood," she returned to Brother Myers, who nodded approvingly as she slid into the alto section.

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Melchizedek

Receiving the Melchizedek Priesthood

WORTHINESS, A PREREQUISITE TO ORINATION

First—Worthiness, A Prerequisite

It was stated on the “Melchizedek Priesthood page” of the last issue of *THE IMPROVEMENT ERA* (June 1955)—and reaffirmed here—that no person should be ordained to the Melchizedek Priesthood unless he is worthy of that great blessing as is evidenced by a life that is in full accord with the principles of the gospel and the doctrines of the Church. Unworthiness disqualifies brethren from receiving the blessings attending upon ordination in the priesthood, and it would be of little value to ordain those who are not worthy. The Lord has declared:

For what doth it profit a man if a gift is bestowed upon him, and he receive not the gift? Behold, he rejoices not in that which is given him, neither rejoices in him who is the giver of the gift.¹

Second—Obedience to God’s Commandments

Boys and men in the Church of Jesus Christ of Latter-day Saints should make themselves worthy to receive the holy Melchizedek Priesthood by keeping all of God’s commandments. In the revelation on “the oath and covenant which belongeth to the priesthood,” the Lord declared:

And I now give unto you a commandment . . . to give diligent heed to the words of eternal life.

For you shall live by every word that proceedeth forth from the mouth of God.²

Candidates for ordination must acknowledge the existence and overshadowing power of our Father in heaven. They should love him to such a degree that they yield themselves to him and his will with all of their hearts, might, mind, and strength. They should love him so strongly that they fear to offend by disobeying his will. All candidates

for the priesthood, as well as those who hold it, are under the requirement to keep themselves fully fit to possess and exercise the power of the priesthood.

CANDIDATES FOR ORINATION TO BE INTERVIEWED

First—Bishopric’s Interviews

Before a bishop recommends an Aaronic Priesthood holder (either a young man or a member of the Senior Aaronic group) to the stake presidency for advancement from the Aaronic to the Melchizedek Priesthood, a member of the bishopric should interview the candidate individually and alone to determine his worthiness for the Melchizedek Priesthood. The bishop should understand that these private interviews supply marvelous teaching opportunities.

Second—Stake Presidency’s Interviews

Any brother being considered for ordination to an office in the Melchizedek Priesthood is to be interviewed individually and alone by a member of the stake presidency as an aid in determining his qualifications and worthiness for the receipt of the priesthood or for the office involved.

Before approving a brother for ordination, the stake presidency is to assure itself that he meets or agrees to meet, the standards of personal righteousness listed under the heading “statement to be filled in by the person to be ordained,” found on the back of the “Recommendation for Ordination in the Priesthood.” If the brother fails to qualify, he should prove himself through a probationary period before the recommendation is processed further and before the ordination is performed.

MELCHIZEDEK PRIESTHOOD ORINATION PROCEDURES

First—Bishopric’s Recommendations

Brethren proposed for advancement from the Aaronic to the Melchizedek

Priesthood should be recommended by the bishop to the stake presidency on the forms provided.

After a member of the bishopric has thoroughly interviewed the candidate and found him to be worthy, the form “Recommendation for Advancement from the Aaronic to the Melchizedek Priesthood” should be filled in properly, signed, and given to the stake presidency.

Second—Stake Presidency’s Interviews

Upon request of the stake presidency, the candidate for ordination will be notified by the bishop to meet with and be interviewed by the stake president or one of his counselors. He will be requested to fill in the questions on the back of the form “Recommendation for Ordination in the Melchizedek Priesthood” and sign his name. Then he is interviewed privately.

Third—Bishop’s Endorsement

The endorsement of the bishop of the ward in which the candidate is a member of record is then obtained. The bishop also signs the recommend as the president of the priest quorum to which the candidate still belongs.

Fourth—High Council’s Approval

The stake president next receives the approval of his high council for the bestowal of the Melchizedek Priesthood on the candidate.

Fifth—Sustaining Vote of the Church

Then, in compliance with the revelation on Church government, the candidate’s name is presented at a stake priesthood meeting for “. . . the [sustaining] vote of that church.”³ In case of an emergency, the name of the individual under consideration for ordination may be presented to one of the general sessions of the stake quarterly conference; however, the priesthood leadership meeting does not qualify for this purpose.

Brethren should be encouraged to be present at the stake priesthood meeting or at the stake quarterly conference when their names are presented; and it is advised that they

¹*Ibid.*, 20:65.

¹D. & C. 88:33.
²*Ibid.*, 94:43-44.

Priesthood

be asked to stand when their names are presented.

PERFORMING THE ORDINATION

Ordaining Brethren Elders, Seventies, or High Priests

Ordinations of brethren as elders and high priests may be attended to by members of the stake presidency or under their direction. Others who are qualified and worthy to perform these ordinations, such as high councilors, high priests' president, or fathers of the candidates, may be authorized by the stake presidency to perform the ordinations.

Ordination to the office of the seventy will be done by members of the First Council of the Seventy, by members of the quorum of the Twelve Apostles, or by Assistants to the Twelve.

The initiative in processing brethren for ordination as seventies and high priests rests with the stake presidency.

Ordained brethren should receive certificates of ordination. In the case of seventies, these certificates will be sent out by the First Council of the Seventy.

Second—Ordaining Elders or Seventies to Serve in Bishoprics or on High Councils

When elders or seventies are chosen to serve in bishoprics or as members of high councils, the established procedure for the ordination as high priest should be followed. If the General Authority appointed to ordain them bishops or to set them apart to the bishopric or high council is also to ordain them as high priests, then the regular recommendation form, fully completed, should be presented to him. If it is not possible to have these ordinations approved at a regular stake priesthood meeting, the names may be presented for a sustaining vote at a general session of a regular quarterly stake conference.

FELLOWSHIP PRIESTHOOD HOLDERS

All holders of the Melchizedek Priesthood who live in a quorum area
JULY 1955

are to be accepted by the proper quorum as members unless the quorum, for cause, votes to withhold or withdraw the hand of fellowship. If this is done, a report of such action should be sent to the bishop of the ward in which the member resides so the bishop may take further action in the case.

QUALIFICATIONS OF MELCHIZEDEK PRIESTHOOD HOLDERS

First—Every Man to Learn his Duty

The Lord has commanded each man who receives the holy Melchizedek Priesthood in this dispensation to learn his duty and then to act in the office in which he is appointed in all diligence. A person should be qualified to perform the service that goes with the office involved. Following are the words of the Lord:

Wherefore, now let every man learn his duty, and to act in the office in which he is appointed, in all diligence.

He that is slothful shall not be counted worthy to stand, . . . and he that learns not his duty and shows himself not approved shall not be counted worthy to stand.^a

According to this revelation, every man who receives the holy Melchizedek Priesthood is under moral obligation and direct commandment from the heavens to learn the duties involved in his office and calling. Elders are to learn the responsibility which rests upon them as elders and magnify their appointments diligently. Seventies are to learn quickly that they are “. . . especial witnesses unto the Gentiles and in all the world— . . .”^b and thereby obligated to render outstanding services in missionary work in the stakes and in the foreign fields. High priests are to study diligently their appointments and assignments and fully apply their lives to the work of the Lord.

No priesthood holder should let days slide by while he remains in ignorance regarding his office and calling. God will not look upon that procrastination with favor. In the words of President Joseph F. Smith:

^a*Ibid.*, 107:99-100.

^b*Ibid.*, 107:25.

I now say to the brethren holding the priesthood—the high priests, the seventies, the elders, and the lesser priesthood—magnify your callings; study the scriptures; read the 107th Section of the Doctrine and Covenants on priesthood; learn that revelation, which was given to the Prophet Joseph Smith, and live by his precepts and doctrine, and you will gain power and intelligence to straighten out any kinks that have heretofore existed in your minds, and to clear up many doubts and uncertainties in relation to the rights of the priesthood. God gave that word to us. It is in force today in the Church in the world, and it contains instructions to the priesthood and the people in relation to their duties, which every elder should know.^c

Second—Initiative, a Necessary Quality

The Lord has made it clear in several revelations that he expects priesthood holders to possess a marked amount of initiative. To quote:

For behold, it is not meet that I should command in all things; for he that is compelled in all things, the same is a slothful and not a wise servant; wherefore he receiveth no reward.

Verily I say, men should be anxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness;

For the power is in them, wherein they are agents unto themselves. And inasmuch as men do good they shall in no wise lose their reward.

But he that doeth not anything until he is commanded, and receiveth a commandment with doubtful heart, and keepeth it with slothfulness, the same is damned.^d

Third—Devotion to the Lord's Cause

Men who receive the Melchizedek Priesthood should have a strong devotion to the cause of the gospel and Church of Jesus Christ. Candidates for the priesthood and priesthood holders should familiarize themselves with the principles, ordinances, and organization of the Church. In short, they should learn to the best of their ability to understand the gospel plan of salvation. No man can receive the full benefits of the priesthood except he humble himself before God and give the glory unto the Father and the Son for all the blessings that he receives and all the knowledge of the gospel which he attains.

Men who are holders of the holy

^cJoseph F. Smith, *Gospel Doctrine*, pp. 205-206.

^dD. & C. 58:26-29.

(Concluded on page 538)



The Presiding

Punctuality is Essential in Aaronic Priesthood Program

PROMPTNESS in keeping appointments, attending meetings, performing promises, is one of the cardinal virtues in the best of men and is basic in the development of character. A person who is not punctual will rarely, if ever, be found on the same social or business level with those who are habitually prompt.

Extended observations disclose that many of our Aaronic Priesthood bearers have some sharp corners to turn in the matter of punctuality—punctuality in attendance at meetings. The corners have developed because many of our traffic patrolmen (quorum advisers) have not been standing “at the cross-roads” giving needed training.

Then there is the possibility that some young men find it quite convenient to “step inside” the quorum or sacrament meeting just long enough to get credit toward their Individual Aaronic Priesthood Awards.

There is more to the award requirements concerning attendance at priesthood and sacrament meetings than that a young man shall be present for a few minutes “sometime during the meetings” just to get credit on the roll. The required attendance is based on the premise that a boy will be present during the full time of the respective meeting. Of course, occasionally, there are legitimate excuses for tardiness or leaving before the meeting is ended. However, “excuses” cease to be legitimate the moment they become “alibis.”

It is the responsibility of the quorum adviser to know why his boys are not punctual, why they do not remain for

the full meeting time. It is the responsibility of the quorum presidency to labor with their quorum members in helping them overcome these unbecoming habits.

Last, but not least, how can these matters escape the attention of the bishop and his counselors as the presidency of the Aaronic Priesthood, if they are attending their Aaronic Priesthood quorum meetings each week as recommended by the First Presidency and the Presiding Bishopric?

Here is a feature in our program which needs attention in perhaps every ward in the Church. Here is a project for stake committees, bishoprics, quorum presidencies, and quorum advisers.

Will you accept the challenge to diagnose quickly this “malady” among your Aaronic Priesthood bearers and set about to correct the “disease” of indifference toward punctuality? Treat each “patient” gently, but treat him!

Let Aaronic Priesthood leaders be sure that their own example in punctuality at all meetings is given such careful attention that the remainder of the “treatment” may be easier for our boys to take and infinitely more effective.

AWARD RECORDS

APPPLICATIONS for Aaronic Priesthood awards received from January 1 through May have sent our totals far beyond any previous record. We are delighted with this indication of the acceptance and strength of our program.

We supply the records for this year and for last year to indicate the progress being made. Take into consideration the age changes for advancement in the Aaronic Priesthood when studying the comparisons.

This Year's Record to Date

Stake Awards	20
Ward Awards	595
100% Seals	2,950
Aaronic Priesthood Pins..	6,456
Priests	6,930
Teachers	7,023
Deacons	9,325
Total Individual Awards	23,278

Last Year's Record—Total

Stake Awards	12
Ward Awards	364
100% Seals	1,711
Priests	3,305
Teachers	5,065
Deacons	9,775
Total Individual Awards	18,145

ELDER ELBERT R. CURTIS ADDRESSES AARONIC PRIESTHOOD MEET

Elder Elbert R. Curtis, general superintendent of YMMIA, addressed Aaronic Priesthood members and their leaders in the North Ogden First Ward, Ben Lomond (Utah) Stake, during an award banquet. Fifty-five young men, out of a total enrollment of seventy Aaronic Priesthood bearers, twelve to twenty-one, qualified for the individual award.

Included in the photograph, in addition to Elder Curtis and the young men, are Stake President Heber Jay Heiner, Jr., with his counselors Reuben George Rhee and Karl S. Storey; Bishop Grant Lorenzo Alder with his counselors, Hans Eugene Nielsen and Arthur Farr Campbell; the stake Aaronic Priesthood committee; and ward Aaronic Priesthood leaders.



Bishopric's Page



Prepared by Lee A. Palmer

Youth Speaks

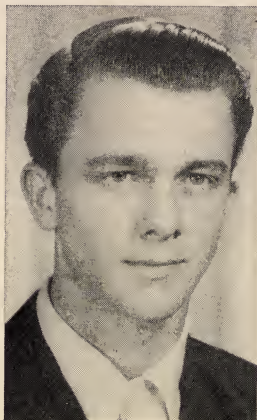
Address by David K. Benson, a priest in the Santa Ana Ward, Orange County (California) Stake.

THE BUILDING of character is one thing every person must do for himself. Our parents, friends, and associates help us to pattern our lives, but they cannot do the building for us. Neither can we build for them.

Building character is like building a home, the finished product depends on the foundation we build upon; that is where our parents play the biggest part. They guide and direct us in the right way of life. High standards of living are set for us and as LDS parents they teach us the value of keeping the Word of Wisdom, the necessity of tithing, the satisfaction and comfort that comes with prayer, and the success of work.

As we grow, we build on this foundation. The friends we choose are like the carpenters building the house—we furnish the material, and they help us put it together. Our character depends a great deal upon the kind of friends and associates we choose. We must choose them as carefully as we would choose the carpenters to build our home, and our actions must be guarded as cautiously as the material that goes into that home. By associating with people

who have clean habits, high ideals, and a definite purpose in life, we strengthen our character. On the other hand, if we choose as our constant friends boys and girls who are weak of character, who drift aimlessly through life with no purpose but a good time, it is bound to leave the same scar on our character as adding poor lumber or faulty bricks to the walls of our home.



David K. Benson

One of the big factors that some of us so often forget in building a fine character, is that of helping others. We can never feel the joy of real success in this life unless part of our time has been spent unselfishly helping others. One of my grandfather's favorite sayings is:

"He who plants himself in the hearts of people never dies."

Priesthood Socials Not Responsibility of YMMIA

IT IS NOT the responsibility of the YMMIA either to promote or direct the social and recreational program of Aaronic Priesthood quorums or groups. This responsibility rests squarely on our stake and ward Aaronic Priesthood leaders.

There are many occasions when our YMMIA leaders can be very helpful in assisting us with their special talents in recreational programs both indoors and in the great out-of-doors. But when they are invited to give us the advantages of their training and their assistance, it does not mean that they are to be asked to assume either the supervision or the direction of such Aaronic Priesthood activities.

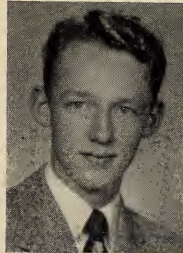
These instructions are not given because of any feeling that the YMMIA is assuming our Aaronic Priesthood responsibilities in this matter. They are given to avoid any error on the part of our Aaronic Priesthood leaders in thinking that our social and fraternal program is, in any way, the responsibility of the YMMIA.

CHALLENGING RECORDS SET BY AARONIC PRIESTHOOD MEMBERS

Arthur Jenkins has completed seven years of perfect attendance at priesthood and sacrament meetings in the Newton Ward, Smithfield (Utah) Stake.

E Emmett Evans, Preston Sixth Ward, Franklin (Idaho) Stake and Raymond VanVleet, Grace Second Ward, Bannock (Idaho) Stake, have each maintained a one hundred percent attendance record for four years.

Eugene Hughes, Hawthorne Ward, Reno (Nevada) Stake, has earned seven individual Aaronic Priesthood Awards with four one hundred percent seals. John Huffman, same ward and stake, is striving for his seventh individual award and has had a perfect attendance record for one year.



Arthur Jenkins



Raymond VanVleet



Emmett Evans



Eugene Hughes



John Huffman

Today's Family-

The Clifford G. Snows Enjoy Good Meals

"Nutritious, Balanced, and Well-cooked"

by Iris Parker

HAZEL SNOW's home is where family and friends are made welcome with love, good food, and genuine hospitality.

Besides having a sincere love of people, Hazel has a selfish interest in holding perpetual open house, "Because," she says, "our many visitors have been good for our children in teaching courtesy, consideration, and developing poise with persons outside the immediate family."

It is second nature to Hazel to extend the hospitality of her home. "As a child as far back as I can remember our home was a sort of open house. Many times we had to reset the table to accommodate extra visitors." Her father was Heber S. Allen, president of the Taylor Stake in Alberta, Canada for thirty-four years, and her mother served as stake Primary president for thirty-three years. General Authorities, general officers, stake officers, and visitors from neighboring Canadian stakes stayed with the Allens when visiting in their vicinity. They also entertained educators and lecturers, since Brother Allen was president of the board of the Knight Academy, the Church school in Raymond, which was later sold to the government.

The Clifford G. Snows enjoy doing things together. The children have always gone along on vacation trips, except when the daughter and the son were on missions. A favorite vacation land is Canada, and along with aunts, uncles, and cousins, the

family frequently gather on the shores of Waterton Lake or in a cabin in Banff to enjoy several days of fun and relaxation.

Brother and Sister Snow and their children enjoy their hobbies together, the principal ones of which are music and photography. The three youngsters play the piano and Brother Snow plays the violin. They have an excellent collection of symphonies and chamber music recordings, each having his own favorites.

Each member of the family has some type of camera, and they enjoy occasional showings of the latest slides or movies. When the youngsters were smaller, and Clifford and Hazel went out for the evening, they left them happy by having a home movie show before they had to leave.

The Snow family is active in the Church. Brother Snow is a stake missionary, and the two older children have been on missions. Sister Snow has worked as both a teacher and executive in every organization in the Church and is presently a member of the Mia Maid Committee of the general board of the YWYIA.

Hazel says, "We are what we eat, so it is important to eat well. One thing that is traditional in her family is a balanced, leisurely breakfast. She firmly believes that a hearty breakfast is a forerunner to a happy day, so everyone sits down to breakfast about 7:15, and they eat well and talk over the day's plans. All of the Snows enjoy exceptionally good health, and



Hazel Snow

Hazel attributes this in part to the good breakfasts they have always enjoyed.

Now some excerpts from Hazel's cookbooks:

Ham and Spaghetti Casserole

- 2 cups chopped onions
- 1 green pepper
- 1 pound ham, diced (no fat)
- ½ teaspoon salt
- Dash of pepper
- Dash of paprika
- ½ pound spaghetti
- 1 small can mushrooms
- 2 cups (or more) tomato juice
- 2 cups grated cheese

Cook spaghetti until not quite done. Sauté onions and green pepper until light brown. Add ham, seasonings, and spaghetti, mushrooms, tomato juice, and one cup grated cheese. Sprinkle with one cup grated cheese after mixture is placed in casserole. Bake at 300° F. for 45 to 50 minutes.

Potatoes Au Gratin

- 2½ pounds potatoes
- ¾ cup shortening
- ¼ pound diced green pepper
- ¼ can pimiento
- 1 small diced onion
- ¾ cup flour
- ½ teaspoon salt
- 3 cups milk
- ½ pound medium nippy cheese

Boil potatoes 10 minutes and cool, peel, and dice them. Heat the shortening, add green pepper, pimiento, and

onion and sauté until limp but not browned. Add flour, salt and milk and cook until smooth. Grate cheese and add half of it to sauce. Fold in potatoes and put in large casserole. Spread other half of cheese on top. Bake in 350° oven until cheese is melted and potatoes are done. Takes about one hour.

Cheese Sticks

Slice day-old white bread (minus crusts) into sticks $\frac{3}{4}$ " x 1" x 3". Brush with very soft butter on all sides and roll in grated Parmesan cheese (comes in a can). Store in bread box until almost ready to serve. Broil in oven quickly, turning so that all sides are nicely browned. Watch carefully all the time. Serve at once.

Boiled Cake

Bring to good, rolling boil, then remove from heat:

- 1 cup raisins
- 1 cup sugar
- 1 cup water
- 1 teaspoon cinnamon
- $\frac{1}{2}$ teaspoon cloves
- $\frac{1}{2}$ teaspoon nutmeg
- $\frac{1}{4}$ teaspoon salt

Add

- 2 tablespoons butter

Cool. Sift together and add

- $\frac{3}{4}$ cups sifted flour
- $\frac{3}{4}$ teaspoon soda

Bake in loaf pan fifty minutes at 325° F.

Ice Box Puddings

- 2 squares bitter chocolate
- 2 tablespoons hot water
- 1 cup sugar
- Pinch of salt
- 4 eggs
- $1\frac{1}{2}$ cups whipping cream
- $\frac{3}{4}$ pound vanilla wafers

Combine chocolate, hot water, sugar, and salt and cook over hot water until thick and smooth. Remove from heat and beat in 4 unbeaten egg yolks, one at a time. Fold in stiffly beaten whites. Cool thoroughly. Fold in the cream, which has been whipped. Crush vanilla wafers and spread one-third of the crumbs in cake pan 8 x 12 inches. Pour in half the chocolate mixture. Sprinkle one-third crumbs over this, then add other half of mixture. Top with last one-third of crumbs. Stand twenty-four hours in refrigerator.

Crab Casserole

- 1 can crab
- 1 cup soft bread, broken into small pieces
- 3 hard cooked eggs, diced
- 1 cup mayonnaise

(Concluded on following page)



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KNOW YOUR LDS COOKS

(Concluded from preceding page)

$\frac{1}{2}$ cup cream, whipped
 $\frac{1}{4}$ teaspoon salt
1 tablespoon grated onion
Dash garlic salt
Dash pepper

Combine all ingredients. Top with cheese or crumbs. Bake at 350° F. 20 or 30 minutes till top is brown.

Lime Ice Cream

2 cups lime punch

2 cups cream, whipped
 $\frac{3}{4}$ cups sugar
1 large can evaporated milk
Juice of 3 lemons
Juice of 2 oranges
Milk

Mix all of the above ingredients and pour in six-quart freezer. Add milk to within 3 inches of top. Freeze. One small can crushed pineapple may be added.



"The wall on each side of the window is covered with the plaid and the ruffles tied back at the sides."

Girls Like

PLAID!

by Louise Price Bell

THERE ARE CERTAIN things you can be sure that the young ladies of the family are sure to like in their room, and plaid material is one of them. They like ruffles, pretty colors, lights over their dressing table, and plenty of room for all the hobbies, collections, records, etc. they always have. Girls like to have two single beds in their rooms, too, for then they can always ask a friend to spend the night with them.

If you study the room shown, you'll see that there is nothing expensive in it, yet it is a typical girl's room in

every way. The dressing table could be two chests of drawers with a plank of the correct width fastened to them for a top and the lattice in the back section of a discarded lattice fence. Or this could be omitted and the dressing table lose little in attractiveness.

The lamp shades are inexpensive ones covered with material left over from the curtains. Isn't that interesting the way the wall on each side of the window is covered with the plaid and the ruffles tied back at the sides? An old piano stool makes an

THE IMPROVEMENT ERA

excellent dressing-table stool, and since all the plaid used in the room is washable and inexpensive, you may want to use some of these ideas for the young lady in your home.

MRS. FIXIT

by Ruth K. Kent

MAYBE YOUR special "Mr. Fixit" isn't around the house just when you need him most! What are you going to do?

Mrs. Fixit, you do the job! The following suggestions properly applied will solve your problem and leave you more time to enjoy your "Mr. Fixit" when he is at home. You will need colored crayons, sealing wax, powdered pumice, sandpaper, glue, and ordinary commodities such as vinegar, iodine, and soda; and the usual kitchen tools such as screwdriver, hammer, chisel, putty knife, and some brushes.

What to do about a split chair leg? Apply a good wood glue to the cracks with a small brush. Then bore two small holes, one from each side of the leg, and insert screws, sinking the screwheads. When the glue has dried, cover the screwheads with plastic wood or putty and touch up with stain. Squeaky or loose joints in chairs are a little more troublesome. First turn the piece upside down and tighten all the screws. This may do the trick. If not, loosen the screws and push glue into the joints, then tighten the screws and let the chair set a few days.

If the furniture finish is so dried out that it won't take a polish, give it a rubbing with three parts linseed oil and one part turpentine. Fill in the scratches on furniture with wood putty that has been stained to match the furniture. If the scratch is not deep, touch it up with iodine or a walnut or pecan oil dark furniture. Dilute iodine with water for maple furniture and more water for blond furniture. Rub those white stains with wood ashes moistened with water. If a chalk has been knocked out of furniture, fill it in with melted sealing wax, sandpaper and polish.

Now for the basement. Paint the bottom step white for safety. Be sure to replace broken or split steps and to keep all nailheads pounded down.

Now that your fixing is finished, relax with Mr. Fixit tonight, and he'll enjoy you, and at the office tomorrow he'll brag about his clever Mrs. Fixit.

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Miniature Gardening

by Helen D. Stanley

IN HIS best seller, Mr. Webster says that the word *miniature* used as an adjective means "being on a small scale," and that a garden "is a piece of ground for the cultivation of plants." If he had gone a little farther and combined the two words, he could well have given their definition as, "a completely fascinating hobby for young and old."

The very words *miniature gardening* have a lovely, intriguing sound. They open a magic gate to a sheltered forest or a warm and colorful desert. They are gentle words in a world of harsh realities, turning us into Alice-in-Wonderlands, stepping into the fairland of our own imagination.

There are few things so healing to a sick body or a tired mind as this absorbing and beneficent craft. You may draw strength and fresh courage from a tiny plant that adjusts itself quickly to a new environment and goes right along cheerfully fulfilling its brief destiny. You are filled with a sense of personal power, for do you not fling together a landscape like a mighty person? Try it as a cure for a deflated ego!

Once started, miniature gardening is a hobby that may branch into many hobbies. Before you realize it, you are an amateur horticulturist.

You know your plants by their first names. You know soils and fertilizers. You are always on the lookout for beautiful stones. You become a sculptor of sorts, for if you can't find the particular figure you want, you model or carve it yourself.

These miniature gardens can portray a dramatic and amusing situation, full of action and color, against a background of plants, rocks, and detailed landscape. One such is a Mexican scene done in a lovely native pottery cup and saucer. A layer of crushed charcoal in the bottom of the cup to keep your soil sweet, a layer of coarse sand for drainage and the soil consisting roughly of one third each of leaf mould, loam, and sand gives the proper foundation upon which to create a three dimensional picture. Now make a tiny, winding road narrowing toward the horizon and outline it with strips of cork, filling it with colored sand to harmonize with the cup. Select and plant alongside your road and rather thickly in the background seven or eight small succulents and cacti of varying sizes, kinds, and hues.

It is usually a good rule to start with the taller plants to the left, forming a triangle more or less in your

A miniature Japanese garden is simple to make from readily available items.



finished garden. Place among your plants a beautiful rock or two and perhaps a few very small pebbles in the foreground. You will know exactly where a "boulder" or "mountain" is needed to make it grow into a real landscape. Cover the soil with a little natural sand and a small amount of pale pink or lavender dyed sand for shadows here and there.

WOULD YOU LIKE to make a terrarium? My favorite is made in a medium size bubble vase. This garden must have an airtight cover of glass or you can be more imaginative and make a wooden top to fit, using a chestnut or a tiny pine cone glued to the top for a handle.

Line the glass to about halfway with moss, green side against the glass and the back of the moss against the plants. Place a thin layer of charcoal and small gravel on the moss. Arrange the plants in rich, loose soil to make a veritable forest of tiny trees in the background. Pretty rocks placed among the plants give character to the scene. Fill in over-exposed soil and roots with bits of moss, keeping the soil moist but not wet. A zigzag twig fence and a tiny woodland figure peering through give scale and exceeding charm to your garden. If the glass clouds up at first, lift the cover for a short time, and it will clear up. It will require practically no care. A slight sprinkling occasionally and careful polishing of the glass should keep it lovely for a long time.

Containers are important and part of the fun. They are the frames for your picture, so select them with an eye to harmonizing with your plants, figures, and theme.

You will need a few simple tools. Several spoons of different sizes, a pair of tweezers six inches or so in length, a Chinese back scratcher (my most valuable tool), and other things you will concoct yourself as you find the need for them. This is where you become an inventor!

To you who follow the adventure of miniature gardening, I promise many happy hours and an escape. Your own imagination and creative ability will surprise and delight you. You simply cannot worry when you are making the extremely important decision whether to place a "tree" here or a "boulder" there.

Now you are on your own! Why not start a garden today?

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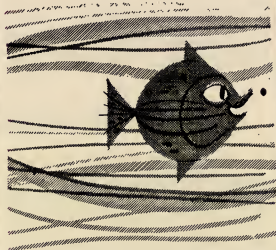
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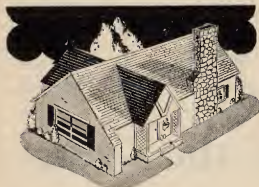
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TWO VIEWS OF CHURCH HISTORY

(Continued from page 504)

it will be too late: he will refuse to recognize them. (See Luke 13:25-27.) In vain do they worship me," (Matt. 15:9) is not a denunciation of idolatry, but of those marching under the banner of Christ. There is a point of no return after which even repentance comes too late, as Esau learned to his sorrow: "For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no chance to repent [metanoias topon, 'place of repentance'], though he sought it carefully with tears." (Heb. 12:17.) He wants to repent sincerely and makes every effort to be reinstated in his inheritance, but it is too late; he is "rejected" even as those will be rejected who cry "Lord! Lord!" and try to get into the kingdom of Christ. (See Matt. 7:21.) The time is coming when vast numbers shall claim Christ for their own, and when that time comes, "... if any man shall say unto you, Lo, here is Christ, or there; believe it not." (*Ibid.*, 24:23. Italics author's.) And that time is not far off: "... the time draweth near [when many shall come in my name] ... go ye not therefore after them." (Luke 21:8.) It is true, the real church is going to be there for a time, but the story is one of constantly deepening gloom until, to use Poly-

carp's famous phrase, after the apostles "the lights went out."

The beautiful and much-quoted words, "I am the light of the world," are rarely given in full, since their purpose is to make clear that the light is *not* going to remain in the world:

I must work the works of him that sent me, while it is day: the night cometh, when no man can work.

As long as I am in the world, I am the light of the world. (John 9:4-5.)

It is not the night of death referred to here (the scripture knows no such expression), but a night that keeps men from doing a particular kind of work—"the works of him that sent me," the Father's work, the work of the church. What follows the Lord's mission is not victory but darkness: "The light shineth in the darkness; and the darkness comprehendeth it not." (*Ibid.*, 1:5.)

... Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you:

... While ye have light, believe in the light, ... (*Ibid.*, 12:35-36.)

"And this is the condemnation [literally, 'the process of judgment'], that light is come into the world, and men loved darkness rather than light, because their deeds were evil." (*Ibid.*, 3:19.)

(To be continued)

MELCHIZEDEK PRIESTHOOD

(Concluded from page 529)

Melchizedek Priesthood are charged with the words of eternal life and are commissioned to give them unto the world. They should strive continually in their words, actions, and daily deportment to do honor to the dignity of their priesthood callings. Brigham Young declared:

Until a selfish, individual interest is banished from our minds, and we become interested in the general welfare, we shall never be able to magnify our holy priesthood as we should.⁸

Fourth—Purity, an Indispensable Quality

In modern revelation, the Lord commanded Melchizedek Priesthood holders: "Be ye clean that bear the vessels of the Lord."⁹ In another

revelation to the Latter-day Saints, God's commandments and promises are given as follows:

Let thy bowels also be full of charity towards all men, and to the household of faith, and let virtue garnish thy thoughts unceasingly; then shall thy confidence wax strong in the presence of God; and the doctrine of the priesthood shall distil upon thy soul as the dew from heaven.

The Holy Ghost shall be thy constant companion, and thy scepter an unchanging scepter of righteousness and truth; and thy dominion shall be an everlasting dominion, and without compulsory means it shall flow unto thee forever and ever.¹⁰

This important revelation shows definitely that one must keep his heart clean and pure, abiding strictly by the law of chastity, if he expects the holy Melchizedek Priesthood to operate effectively in his life and the blessings of the priesthood to be his eternally.

⁸Brigham Young, Discourses of Brigham Young (ed. John A. Widsoe), p. 206.

⁹D. & C. 38:42.

¹⁰*Ibid.*, 121:45-46.

The Church Moves On

(Continued from page 488)

Lorin Farr (Utah) Stake, and the sportsmanship trophy was given to University Ward, Utah Stake. About 275 players participated in the tournament this year.

22 PRESIDENT J. Reuben Clark, Jr., of the First Presidency dedicated the chapel of the Westchester Branch, New York Stake.

Elder Marion G. Romney of the Council of the Twelve delivered the baccalaureate address at Ricks College, Rexburg, Idaho.

28 THE FIRST PRESIDENCY announced the appointment of Elder Zeph Y. Erekson as president of the Australian Mission. Elder Erekson will accompany Elder Marion G. Romney of the Council of the Twelve and Elder Thomas S. Bingham to Australia. Elder Romney will divide the Australian Mission and instal Elder Bingham as the first president of the South Australian Mission and Elder Erekson as president of the Australian Mission. President Charles V. Liljenquist who has presided in Australia for several years will be released. President Erekson served a mission in Australia in 1925-27. He has long been active in the Church, serving at one time as a member of the South Box Elder (Utah) Stake Sunday School board, bishop of the Mantua Ward, and more recently in the Big Cottonwood (now Cottonwood) Stake in the Salt Lake Valley. At this call he was serving as first counselor in the presidency of that stake. Mrs. Erekson, the former Irene Toone, and two of their five sons will accompany him to this field of labor.

Why People Are Killed in Accidents

(Continued from page 499)

The results of these studies and observations warn us of the inherent dangers of automobile travel and should activate us to correct them. If the occupant "wore the car" as he would a "suit of armor" by using a safety lap belt and shoulder strap, the crushing of the car exterior in a collision would absorb tremendous amounts of impact energy and protect him from bodily harm unless his passenger space became extensively crushed. It has been estimated that seventy to ninety percent of all motor-car fatalities and injuries need not occur if but this one added safety

(Continued on following page)

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WHY PEOPLE ARE KILLED IN ACCIDENTS

(Continued from preceding page)

feature of lap belt and shoulder strap be used in our cars today. Such a safety belt can be fitted to any car presently in use, and a few companies

are making them available. The navy now has a shoulder strap and lap belt that can withstand the deceleration of 40 G. Other improvements in automotive design should include the

On Outsmarting Other Men.

Richard L. Evans

THERE is another side to this subject of someone to trust, someone to be safe with, and that is this: The person who is foolish enough to suppose that he can outsmart other men, that he can outsmart a law or a lock or an audit or a safety system is simply outsmarting himself. It is true that a person might conceal something for a while. The swindler, the deceiver, the plotter always has the first advantage because he knows beforehand what he is plotting. A person, for example, who is planning embezzlement, has some advantage in timing, because no one else knows what he has done until after he has done it. But even though the defrauder, or thief, has a head start, no one, in any act of life, can for very long count on concealment. And for a man to suppose that he can outsmart other men would seem to require a peculiar kind of conceit (or stupidity), for what he says, in substance, is this: that he has thought of something that others haven't thought of or couldn't think of, and he is therefore going to get away with something. But anyone who is contemplating some act outside the law, some fraud, some deception, some evil or unworthy act had just as well rule out of his calculations the possibility of secrecy or concealment, because the same kind of mind that can outsmart other men can also catch the kind of mind that can outsmart other men. Thus the cycle completes itself as the outsmarter is outsmarted. Emerson had some striking things to say on this subject. He used this very phrase: "There is no such thing as concealment. Commit a crime, and the earth is made of glass. Commit a crime, and it seems as if a coat of snow fell on the ground, such as reveals in the woods the track of every partridge and fox and squirrel and mole. You cannot . . . wipe out the foot-track, you cannot draw up the ladder, so as to leave no inlet or clue. Always some damning circumstance transpires." Now, as thousands of young people are leaving school to face their own future, we would burn this into their hearts as one of the greatest lessons of life: play it straight and clean, with honor and honesty, with no deception, no concealment, no taking of anything that isn't yours, no compromising of any principle. Otherwise there is always the long arm of the law—and something longer than the law—something that faces us with the fact of whether or not we are fit to live with ourselves, whether or not we can sleep, whether or not we can feel safe. This kind of peace, this kind of confidence, comes only as it is earned—for a person cannot count on concealment.

"The Spoken Word" FROM TEMPLE SQUARE

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¹Emerson, Compensation.

following as outlined by Dr. Robert G. Livingstone of Cambridge, Massachusetts. They are elimination of all sharp edges and projections, adoption of push-button controls and recessed fittings, generous use of padding throughout the automobile, use of plastic or pop-out windshields, installation of a flexible joint in the steering column which will yield under pressure or the adoption of aircraft-type levers in place of the steering wheel, installation of non-rigid dashboards, elevation of the backs of the seats to support the head and neck, use of locking or anchoring devices on all seats, installation of periscope rearview mirrors, use of body construction material which will deform or absorb the force of impact, and installation of "oleo" shock absorbing bumpers.

For the past ten months the author and his family have used safety lap belts and shoulder straps when driving. We have found a great sense of safety enjoyed by their use with little if any attendant inconvenience.

It is our acknowledged duty to "obey, honor, and sustain the law" when driving an automobile. Let us

also seek after the "good report" to utilize and encourage the adoption of those things we know will make automobiles safe for the use of mankind.

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THESE TIMES

(Continued from page 482)

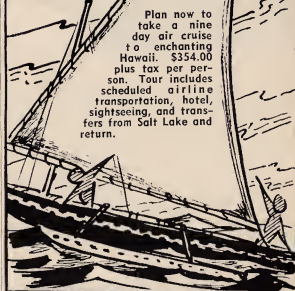
Sikhs.) With respect to the contemporary world he notes Mr. Martin Wight's suggestion that in communism, Marx and Engels represent an old "testament." Lenin's works may be said to represent a "new" testament. And the tracts of Stalin occupy a role similar (in the Russian current scheme) to the Pauline epistles! Then comes the mention of Joseph Smith. "Joseph Smith," he writes, "challenged the Bible by producing the Book of Mormon, and Mary Baker Eddy by publishing *Science and Health*." (Secular scholarship often accords primary roles to Joseph Smith and Mrs. Eddy as the founders of two distinctive American religions.)

One looks in vain in the index for a reference to "Young, Brigham" or to Utah, or LDS, or "Church of Jesus Christ of Latter-day Saints." However, under the heading "Mormons, The" are references to two additional circumstances (plus a cross-reference to the foregoing characterization of the Book of Mormon). The first of this pair are found in volume VIII in the author's discussion of "The Temporary Halt of the Western Civilization's Frontier in North America at the Edge of the Great Plains." It is recounted here that for three centuries after the Western Europeans made their landfall on the At-
JULY 1955

lantic coast, this expansion of Western civilization came to a temporary halt in the interior. Then in discussing the penetration of the landed interior, the Latter-day Saints get two mentions as part of this onward motion of the Western Society. Page 645 tells how "In the summer of A.D. 1856 a party of five hundred men, women, and children actually made their way over the twelve hundred miles of trail from Iowa City to Salt Lake City pushing a hundred two-wheeled handcarts!" These were the handcart pioneers of the Martin and Willie companies which included my paternal grandfather, a Lancashire man by the name of Thomas Durham. Two pages later, Dr. Toynebee observes the earlier penetration, "The Mormons made their trek from Iowa to Utah, right across the middle zone of the plains, in A.D. 1847. . . ."

The third and final reference is found in volume IX. As one might expect, it is to the practice of plural marriage. The world-wide notoriety given this matter to its cessation in 1890 could hardly escape attention as recently as the 1950's. But the reference is not unkind. More-over it is in a footnote, page 24: "It was left to the Latter-day Saints of the Mormon Church and other 19th century sects of Protestant Christian origin in the New World to carry their Bibli-

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AT YOUR GROCERS

These Times

(Concluded from preceding page)

olatry to the point of making a law unto themselves out of the polygamy of the Hebrew patriarchs as portrayed in the Book of Genesis." The comment continues with some references to the theory of family life as it has developed in our culture. For those comments, and the larger contexts of the foregoing, the more curious readers must look up the volumes themselves!

THERE YOU have it. The things that, by means of social action, scholarship, and his own digging, Mormonism conveyed to Arnold J. Toynbee for mention in *A Study of History* are these:

1. Joseph Smith's publication and the significance, for religious dynamics, of the Book of Mormon.
2. The westward trek, with special mention for the handcart migrants of 1856.
3. Our literal interpretation ("Bibliolatry") of the Hebrew scripture.

If you feel the main points were missed, there are two main remedies open. Future writers will write. There will be many studies of history yet to come, even if not made by such prodigious world-wide examiners as Toynbee. To influence these future productions the two main remedies available are: (1) to make the history of the future make the "splash" and the "ripples" you prefer; (2) produce a fact-full, hard-core of scholarship that will demand and deserve the attention of the future Toynbees, and all who delve in the stacks of university libraries and museums throughout the world.

Your Question

(Continued from page 495)

The Lord does not contradict himself. Therefore we must reach the conclusion that no blessing ever promised is granted to men without the requirement of faithfulness; or, in case of transgression, a sincere and humble repentance. While in the two verses under consideration there is no mention of repentance, it is deeply implied and must be considered so in the light of these other scriptures. How foolish it is for anyone to think that the Lord has given him a blessing that is not based on faithfulness and will

THE IMPROVEMENT ERA

be received whether repented of or not.

Therefore we can say most positively that all those who are married in the temple for time and all eternity receive their blessings and enter their covenants with these promises based upon their faithfulness. If it so happens that they do sin and break their covenants, but have not sinned unto death, they will have to repent completely and faithfully of all their sins or they will never enter the celestial glory. *No unrepentant person who remains in his sins will ever enter into the glories of the celestial kingdom.*

Let us see if we can discover the real intent of these two verses. As stated, the blessings are based on faithfulness. Suppose a man violates his covenants by committing a heinous sin and afterwards humbly and prayerfully forsakes it and seeks forgiveness with all his heart; the sin not being one unto death, what will be required of him? The revelation states that nevertheless he will be destroyed in the flesh, and shall be delivered unto the buffetings of Satan until the day of redemption, saith the Lord." Now, where is there a man who wishes to pay such a price? Should a man who had not made such covenants commit the same sort of offense and then he should repent and receive the truth with all his heart, it is not written of him that he would have to pass through such an awful ordeal. With him his repentance may suffice without the suffering and torment following his repentance. David committed a dreadful crime, and all his life afterwards sought for forgiveness. Some of the Psalms portray the anguish of his soul; yet David is still paying for his sin. He did not receive the resurrection at the time of the resurrection of Jesus Christ. Peter declared that his body was still in the tomb, and the Prophet Joseph Smith has said, "David sought repentance at the hand of God carefully with tears, for the murder of Uriah; but he could only get it through hell; he got a promise that his soul should not be left in hell." (Smith, Joseph Fielding, *Teachings of the Prophet Joseph Smith*, [Salt Lake City 1940], p. 229.) Again we ask: Who wishes to spend a term in hell with the devil before being cleansed from sin?*

*For additional discussion on the subject of paying the price for sin, see *Doctrines of Salvation*, (Salt Lake City 1954), pages 133 to 138.

JULY 1955



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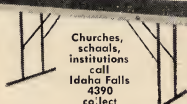
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Mrs. IRESSA T. HYDE and daughter Iressa have an outstanding record in Church activities. Both mother and daughter have seven years 100 percent attendance at sacrament meeting, Sunday School, and MIA. Both are very active in all Church activities. At present Mrs. Hyde is president of Wells Ward MIA. They are members of Wells Ward, (Nevada) Humboldt Stake.

Reported by Maxine Ballard, Secretary.

SIX YEARS PERFECT ATTENDANCE

FRANCES RASMUSSEN, the daughter of Elder and Mrs. William Rasmussen of Fillmore Third Ward, Millard (Utah) Stake has had a perfect attendance record at Sunday School, sacrament meeting, and MIA for six years. She was an Honor Bee, a Mia Joy, and will have her Silver Gleaner award soon. She is active in drama and dance, participating in ward and stake plays and dance festivals and floor shows.



Dear Friends,

ALTHOUGH I have only received one issue of the ERA it is a great support to me, and I look forward to the future copies that will come, as it is my favorite magazine. It has always been in my parents' home, and they encourage us to read it and to follow the teachings in it.

The Lamanite issue is an excellent piece of work, and those who wrote the stories for it should be commended as well as the staff for a job well done.

Again thanks for the ERA and may the kind Lord ever bless those that prepare and read the Church magazines.

Sincerely yours,
/s/ Harold Petersen

Fort Meade, Md.

Dear Editors:

I AM writing to say how much I enjoy reading of the Lamanites in the stakes and missions; I am much interested in that work and wish I could help, too, but I am now past seventy.

I shall value this issue of the ERA very much, as it does give an insight and knowledge of our Indian brothers and sisters. I receive the ERA through a very dear sister, a member of the East Toronto Branch. I am a convert since 1947, and my membership comes to mean more and more, and with the help of our magazines and Sunday School lessons, one learns a great deal. May the Lord bless you all.

Sincerely,
/s/ Alice A. Sage

Ontario, Canada

Dear Editors:

YOU HAVE made me very proud and humble. Thank you very truly for finding my poem acceptable for your splendid magazine. . . you have made it possible for me to obtain another worth-while magazine in my home.

/s/ W. E. Whitney

Murietta, Calif.

Dear ERA workers:

Isn't that letter to a missionary companion (by Rulon Killian) in the May issue good?

/s/ Ann Greer Thomas

Mesa, Arizona

LDS GROUP AT GOOSE AIR BASE, LABRADOR

THE LDS GROUP of servicemen at Goose Air Base, Labrador, are:

First row, left to right: Barbara Griffith, Pocatello, Idaho; Ann Griffith, Pocatello; Sandra Adamson, Ogden, Utah; Allen Griffith, Pocatello.

Second row: Carl Jolley, Davis County, Utah; Charles Griffith, Pocatello (outgoing president of the group); Mrs. Lorna Griffith, Pocatello; David D. Prescott, Nampa, Idaho.

Third row: Adren D. Lewis, Las Vegas, Nevada; Kay Ferrin, St. Joseph, Arizona; Jack St. Clair, Roanoke, Virginia; Jack B. Stowers, Salt Lake City (incoming president of the group); Lee M. Shepherd, Mt. Pleasant, Utah; Ray O. Roberts, Ogden; Ronald Bruin, Salt Lake City.

Not present when the picture was taken: Dee L. Jorgensen, Blackfoot, Idaho; Clifford Kemple, St. George, Utah; Richard Yokum, Boise, Idaho; Kent W. Phelps, Montpelier, Idaho; Donald G. Hehr, Seattle, Washington; John Compton, Roanoke; Gary Smith, Cedar City, Utah.



This group is very active. It is fully organized. Priesthood and other meetings are held, and "ward teaching" is done. Records of the individual members are kept and forwarded to their home wards.



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Our General Agents



Ivan W. Nelson heads the Arizona agency with offices in Phoenix, and with eighteen agents serving such thriving Arizona communities as Phoenix, Mesa, Safford, Snowflake, Winslow, Tucson, and Flagstaff.



Ralph J. Hill, C.L.U., heads the agency with main offices in Idaho Falls, and with seventeen agents serving Idaho Falls, Blackfoot, Pocatello, Rexburg, Rigby, Shelley, St. Anthony, Driggs, Thornton, and Arco.

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